A WORK ON REVIVALS.

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ELDER JAMES M. SMITH.

A

WORK ON REVIVALS

AND SKETCHES IN THE

LIFE AND PREACHING OF

ELDER JAMES M. SMITH,

A Baptist Minister for Forty Years.

SECOND EDITION REVISED AND ENLARGED.

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PREFACE.

As I have kept a journal, or diary, giving an account of my travels, preaching and labors, especially in over one hundred revivals of religion in Indiana, Iowa and Missouri, I have been impressed and solicited by friends to write a book of about two hundred and fifty or three hundred pages, giving an account of the most interesting meetings that I have preached and labored in, showing the methods and means that were used to promote revival work in the churches and destitute communities; and as I was one of the pioneer preachers in Southwestern Iowa, commenced at Belford, Iowa, in 1854, when there were but three churches of Baptists in fifteen counties in Southwestern Iowa, and as I labored and preached in that field for about seventeen years, and saw the church rise up and was connected with it to a state of prosperity, from the little beginning to four associations with about eighty churches and numbering about four thousand members, having a good Baptist meeting-house in nearly all the county seats in all these fifteen counties, and a great many in the villages and country places, hoping and praying that the following pages may be a help in the future to revive religion and save sinners, even when I am dead and gone.

JAMES M. SMITH.

ELDER JAMES M. SMITH.

CHAPTER I.

A Brief Account of my Life and Conversion—Call to Preach the Gospel up to the Time of my Ordination, July 13, 1844.

The author of this book, Elder James M. Smith, is the son of William and Margaret Smith. They both were named Smith before they were married, but no relation of each other as they knew of. They were both non-professors till after I made a profession and they were about forty years old; they then both became professors of religion, and joined the Baptist Church in 1842. So all of their seven children have become professors of religion. Elder James M. Smith, was born on the 19th day of October, 1819, in Fayette County, Kentucky, not far from Lexington of that county, about a year after father moved to Jessamine County, Kentucky, about three miles from Nicholasville, and lived there till I was about eight years old; two years of this time I went to school to a Mr. Thornton Tay-

lor, who learned me my letters and to read and write, and think started me in the arithmetic. I learned well for that two years, so I could read well for a boy of that age, and had to read the newspapers for my father. All that time I never heard a sermon preached nor never went to a religious meeting as I can recollect of, and never heard of a Sabbath-school, but was raised up to wickedness, learned the sports and games of the boys, such as marbles, and often played marbles for marbles; that is, would bet on the game that we called "keeps." I recollect well when a boy about seven years old, of playing marbles for marbles till I won a good many, and sold them for money and bought gingerbread and cider, and that is the way I spent my boyish days in Kentucky, until I was about eight years old. My father and mother were both honest, upright, hard-workers. Father, working hard at the blacksmith trade, made money enough to buy him one hundred and sixty acres of land in Indiana, from nothing to begin with, for I have heard father say he began housekeeping when he was one hundred dollars worse than nothing; that is, he had to borrow money to begin with till he was one hundred dollars in debt and had nothing to pay. But, with all that, he made life a success, for when he died, in his sixty-fourth year, he had a good farm in Iowa, where he died, and other property, and no debts to be paid.

In the fall of 1827, I moved with my father from Kentucky to Indiana, Shelby County; landed there the 16th day of October, 1827. On the 19th day of that month I was eight years old—just three days after we got there—the oldest child of the family of six children. We settled down on the land that father had bought of the government, in the green woods of Shelby County, Indiana. It was a very new country, heavily timbered, thinly settled, very few neighbors, no schools at that time or churches. I, being the oldest child of the family, here was a big work before me. Father put his blacksmith tools up and worked in the shop for the people, and they worked for him in clearing up the farm. I had to learn to chop and clear ground. I recollect the first beech tree I attempted to cut down; I cut all around it; then I could not tell which way it would fall, so I was in danger of its falling on me. I managed somehow to cut it down, then trimmed it up and chopped up the logs. So I learned how to clear ground and chop and split rails. I could, and many a time, did, cut and split two hundred a day, and I used to split four hundred a day for my task, and generally easy, for I was hard to beat on the chopping and splitting of rails and clearing ground, and thus I helped my father very much in clearing out the farm; then I would blow and strike and work in the blacksmith shop, especially of rainy days, then of clear days

work out on the farm; so I was raised up to hard work, and I am glad of it. I think that it gave me such a strong physical body as I have had and made a solid man of me. So I believe that all children should be learned to work.

Soon after we settled there, six families came from North Carolina and settled in the neighborhood. So the county began to settle. So we became very wicked, we all grew up without religious instructions; hardly ever heard a sermon preached for several years after we moved there; hardly any praying people in the whole community. So it became a very wicked neighborhood. Most all engaged in all kinds of sports and amusements. Almost all of the old and young people in the entire community formed very evil and bad habits, such as card playing, horse racing, gambling of most all kind, swearing, dancing, and most of all drinking to great excess. It was a general thing with most all in a large community to make their own whisky. There was at least, at different times, over twenty still houses, where they made whisky to drink and to sell. Several men in the community killed themselves by strong drink. So under these influences and circumstances, I partook and engaged in all of these evil practices to a great extent, yet I was not as hard a drinker as some but drank at times to excess. I became quite a leader in most all of them. So I grew up to be a

very wicked young man, hardly ever went to church or religious meeting, for there was not much opportunity for that. But I am glad, and shall praise God, I trust forever, that there was a little Baptist church organized in this wicked community, that is, in this, Union Township, Shelby County, Indiana. It was very small, probably about twelve or fifteen members. For a long time they had old Elder Landy Hurst to come and preach once a month. He was quite a good preacher of his day, with an occasional preaching by other ministers. But the members generally were very cold and indifferent ones, could not hardly be told from the world, for they participated with us in wickedness to a great extent.

About that time I recollect of attending meetings and having preaching. I suppose I was twelve or fifteen years old at that time. About that age I went to a meeting in the neighborhood. There was some special interest. Father Stogdale, I think it was him, and an old Baptist preacher and Elder Hurst, or both of them, were conducting the meeting and preaching. Some four persons joined the church at that meeting, the first I ever had seen join the church ; one was a boy; his name was John Morris ; the meeting was at his father's house. He told a good experience. A colored lady united with them. Two others, old Father Jones and his wife were immersed in the Little Blue River, close to my father's farm ; they were the

first I ever saw baptized. I then from that on went to meeting occasionally, but still went on in my habits of wickedness, such as chewing and smoking tobacco, drinking, swearing, going to the dance, playing cards, horse racing, got to gambling to a considerable extent, so it was at times very alarming ; nearly every young man in the neighborhood practiced most all these evil habits. We would get together of Sundays and play cards and drink, and sometimes quarrel and almost come to blows on the Sabbath. Sometimes we would attend church, and I would be convinced that it was all wrong, and that we ought not to do so. We went on in our wickedness until I was about in my twentieth year. I took and had a severe spell of typhoid fever, and came very near dying. In this affliction I was brought to see and feel my wickedness and the consequences of it very much, for I was convinced that if I died in that state I would be lost. I recollect I was wonderfully alarmed about it. I saw in my mind that if I did die then I would go to torment and be lost forever. I was wonderfully disturbed about my future state and destiny, but promised God if he would raise me up I would serve him and I would give up my wickedness and live a Christian life. Had no one to talk to me about it. It was a distressing time to me, indeed, but God in his goodness raised me up again, but as I gained strength of body got well after a long time.

I still neglected my vow and went on for a while in wickedness until in the fall, or fore part of the winter, 1840, just after that memorable election campaign of which General Harrison was elected President of the United States, there came a missionary in the person of old Uncle Nat. Richmond to this (Union) township, and Little Blue River Baptist Church. The people were about as wicked as they get in a rural district as this was. The church people were about as wicked as the world. They were cold, lifeless and indifferent; so much so that when the missionary came to the deacon's house, he was at his son's still-house. They had to send for him to come, for the preacher had come to hold a protracted meeting at the old log meeting house of the Baptists in the community. So the old deacon came from the still-house, and he and old Uncle Nat., the preacher, with three or four more, went to the meeting house, but there were so few there I think he did not preach; probably prayed and talked a little, and they sent word that he would preach that night, and for all to come.

I recollect well of going to the meeting, and he had several persons out to hear him. I recollect his talk and preaching. It was about what Paul said about Mars Hill, and at the times of this ignorance God winked, but now commanded all men everywhere to repent. The next day Elder Joshua Currier came. I was not there, but they said he, being a young man

and an entire stranger, gave them quite an exhortation, told them all about their wickedness, and how they had been living so far from God, and what they had been doing, most every bad thing they had done, and when they closed that day old Uncle Thomas Golding stepped up to him and asked what his name was. He said it was Currier. "Well," says the old deacon, "I think you have the right name. You have given us an awful currying to-day." Elder Currier stayed and continued the meetings about ten days, and he was the right man in the right place. Uncle Nat went away and Currier held a protracted meeting, and they had the first revival they ever had of much importance. I think there were somewhere about twenty converted and joined the church. I attended the meetings most of the time. Some of my associates were converted, and I was deeply convicted of sin, and greatly felt the need of being a Christian. I recollect on Friday that the young men who had recently came out in the work were telling their experience, and it convicted me so much that I wept, dropped my head and wept, and all at once I raised up and the tears left me, and I had some different feelings to any I had ever experienced, and from that time I changed my course of conduct; yet I did not think I was converted, some of the brethren thought I was.

The next day I recollect that father and I were putting charcoal into a coal house, that we had burnt for the blacksmith work. I said, "Father, let's go to meeting to-day." We thought that Uncle David Brown, with others, were going to be baptized that day, but they were not till the next day. Father was wicked then, but he said we would go to the meeting. So we were hurrying to get up the coal, and directly here came one of our old horse-racing associates with the race horse. He halloed out, "Come, Jim and Uncle Billy, come and go to the horse-race." So he just turned us over to go with him to the horse race, and we went with him. We went by the still-house, and they were swearing and drinking. I felt awfully convicted and sorry that I came with such a crowd, and that they were leading me down to hell. I concluded I would not go, and I would turn back and not go to the horse race; but my heart failed me, so I went on, but thought when I got to town I would not go to the horse race. But when I got there I went to the race, but I was under deep and pungent conviction most all day, so much that I did not look at the race at all. I decided that was the last horse race I would go to, and that I would quit all my wicked and bad practices. I went back that night to the meeting, and the next day several were baptized. It was very cold and stormy, and the meeting closed that night.

Then I turned my attention to going to every meeting; attended the prayer-meeting regularly; quit off going to dances, horse-racing and playing cards, and most all of those evil practices. Outwardly I gave them up and sought the company of Christians, and the next spring, the 9th day of May, 1841, I was married to Elizabeth J. Cotton, in my twenty-second year. Elder Joshua Currier preached for them this year once a month, and there was quite a better state of things in morals and religion that year, yet we became wicked again, and sin and iniquity reigned to a great extent again that year, but it had got a wonderful check by that revival the year before. However Joshua Currier was just the man for that place. He kept on preaching once a month until about the 1st of December, 1841. He then commenced another protracted meeting. I had become considerable wicked again. I had not thought or known at all that I had been converted the year before. Some thought I had, but I don't think I had, but a great change had come over me, so that I had given up most all of my old bad habits, outwardly, yet when this meeting commenced I was wicked, and I think I went to the first meeting, and almost at first began to pay attention to the preaching, and a revival commenced. Some of my associates became converted; I became deeply convicted and troubled myself about my sinful state and condition, trying to hide it at first and keep any-

one from seeing that I was concerned, but the revival went on and a great many became interested. It was a large settlement, about six miles square, to come to the Little Blue River Baptist Church to meeting.

As the work went on I became more deeply awakened and interested. Father and mother were attending. Mother was somewhat interested, but father was not at first, so Brother Matthew Golding one night told me if I would ask Brother Currier to go home with us, as I was staying at father's then, he would go. So I said at once, "Tell him to come," and he went home with us that night. I rather regretted that I had encouraged him, for now I began to think he would talk to us about our own souls; but the thing was done now, and he was on the way with us, and it could not he helped. After we got home and were seated around the fireside we all felt solemn, for I do not know as there ever was a preacher in our house before, especially to talk to us about religion. So he began to inquire of us all about the interest of our souls, commencing with father. He asked him if he felt interested in the subject of religion. Father was about forty years old, and had tried to be a Universalist, so he said he was not at all interested and had no inclination to give attention to religion. He then asked mother if she was interested about her soul. She admitted that she was thinking about it and was desirous to be a Christian, or words to that

effect. Then, as I was the oldest child in the family, he asked me if I was interested and desired to be a Christian. I then, for the first time in my life, in the presence of father and mother, said that I was concerned about my soul's salvation and desired to seek Christ and become a Christian. Mother said she had heard me pray at night after retiring. I had been deeply concerned for a week or more, but no one had spoken to me on the subject, but now I confessed it, and it was the beginning of my becoming earnestly engaged in seeking the salvation of my soul; so he exhorted me and all of us to become Christians, and I think had prayer before we went to bed, for the first time a minister had prayed in our house. That was, I think, on Thursday night.

The meeting had been going a week or two, so the next night we all went to meeting. I became from that time more in earnest seeking salvation. That Friday night I recollect that the meeting, from the beginning, was deeply interesting; several of the neighbors were awakened and interested. He had a kind of inquiry or talk meeting at the beginning that night, and there was a 'Squire Baxter and wife under deep conviction, and Brother Currier asked the 'Squire to express his interest and feelings on the subject of his soul's salvation; so he spoke and said he was especially interested and desired to become a Christian. Then he called on me and asked me if I

had a word to say. I dropped my head and thought I could not say a word about it before all my associates, but all at once, somehow or another, I raised up my head and said I was interested, and desired to become a Christian, or about that. Then he asked all who wished to seek Christ and desired the prayer and encouragement of God's people to rise up, so, with others, I arose at once. The meeting was greatly interesting that night. I had found no satisfaction as yet, still I was a seeker of religion.

The next night, Saturday night, I went again, and the revival work still going on with interest. I was still under deep conviction and at the close of the sermon he asked all who desired Christians to pray for them to come forward and give him their hand. I think some went forward. It was said I started but did not go, but I was wonderfully distressed because I did not go. As I went home I thought I had denied my Lord, but I recollect that I was so distressed while going home, that I resolved that I never would stay back again, and decided that I would go back to the meeting early next morning and tell the minister that I was sorry that I did not go forward last night, and that I did want them to pray for me; so I was seriously distressed the most of that night. Next morning, Sunday, I did not get ready as soon as I thought I would and it was nearly meeting time when I got there, so a large congregation had gath-

ered. A good many had been converted and joined the church, and I had been glad to see it, but I was still out of Christ and desirous of salvation.

That day Brother Currier preached from the text, "Saul, Saul, why persecutest thou me?" and he showed how the people persecuted Christ by making sport of religion, and making light of Christians; then they were persecuting Christ. I paid a strict attention to it, and felt all the time it was me, that I had been a persecutor all my life, and when he closed his sermon he came out of the stand, and said all who desired the prayers of the church and desiring to seek Christ to come forward while they sing and give him their hand; so I went willingly and immediately, and as I gave my hand to him I said out that I will never persecute Christ any more, and we knelt down to pray; and just while we were there I found relief to my mind, and rose up from my knees feeling a change in me. I felt cheerful and pleasant, and Brother Currier asked me if I would rise up and talk some. Yes, I said, I would, and I so did, before a large congregation of my neighbors and associates. I was not embarrassed at all. I recollect I said I thought it was time that we should all come out on the Lord's side, and spoke freely and encouragingly about the cause. When the meeting was closed Christians came around me to give me their hand and expressing their joy that I was coming out in the cause with them. I felt pleas-

ant and different to what I ever felt, so I went home praising God. Every step I took it was in my mind to praise God.

I got home before any of the rest. I took down the Bible immediately to read the fourth chapter of Matthew, where it said of the scribe, "I will follow Thee, Lord, wherever Thou goest." It was the language of my heart that I would follow the Lord. The reading was beautiful to what it ever was before. I had to read that chapter twice, so I was encouraged. It seemed to be a new book to me, so I enjoyed myself all the afternoon. Went back to meeting that night. I was still blessed again; I loved the people of God so much better than I ever did before. I was so happy and clear in my mind that I was a new creature in Christ. I thought I never could sing at all, but I started right in to sing with the people. It was a happy meeting to me, so I went home rejoicing in a blessed hope of Heaven in my soul. It seemed that I could not get it out of my mind to praise God all the time. This is the 19th of December, 1841.

The next day was meeting. The revival work went on with power and great success. Mother and I were going to the meeting together. I told her that I had made up my mind to join the Baptists to-day. I had said I never would join the church without I was perfectly satisfied that I had experienced religion. I was clear in my mind that I had, and I had made up my

mind in and by the grace of God I would serve the Lord and try to be a faithful Christian. Singing had commenced, and it was delightful to me. Elder Benjamin Reece preached that day. He was there assisting Brother Currier to carry on the meeting. I recollect his text was: "Come, for all things are now ready." And I thought he preached a very long sermon, but I expect it was not, for I wanted him to get through, so I could go and tell them what the Lord had done for me. As soon as he closed, an invitation was given for those who had been converted and were satisfied with their hope in Christ, and wished to unite with the church and be baptized, to come forward. I rose up immediately; was glad to have the chance to tell them what the Lord had done for me, so I related in my own way how I had been blessed in the meeting; that I felt that my peace was made with God, and felt that I loved God and his people, and that I was ready and willing to obey Christ in the ordinance of baptism, and try to live a Christian life. They voted to receive me as one ready for baptism, and after baptism a full member of the church. Then came the giving of the hand of welcome and encouragement to go forward. It was a happy meeting to all, seemingly. I recollect my mother was deeply interested, and, though she was not converted, and did not belong to the church, she came forward to give the hand of a mother. I said:

"Mother, I feel the witness within me that I love Christ." We had a happy meeting. Others joined at the same time, and it seemed to give a new impulse to the revival, and it went on powerfully. This was the 20th day of December, 1841.

The next Wednesday, the 23d day of December, 1841, I was baptized by Elder Joshua Currier, who had been carrying on the meeting with great success. There were fourteen new converts baptized on the same day and place. It was in the Little Blue River; it was a little ways above Uncle Robert Brown's house, just in the bend of the river, a beautiful stream of clear water, a nice place to be baptized. 'Squire Baxter and his wife, Matthew Phares and Hiram DeWitt; he and I went down into the water together; he and I had been leaders in sin, and it was with great delight we went together to obey our Saviour, to be buried with him by baptism. I recollect I started in the water with great delight, and I was buried with Christ by baptism. I came out of the water singing His praises. I was happy in following my Saviour in his blessed ordinance. Brother Matthew Phares and I who were baptized at the same time became preachers of the gospel. He made an able minister of the gospel. He graduated at Franklin College, and preached several years as an able Baptist preacher; did a good work and died at Greensburg, while pastor there, in the triumphs of the faith of the gospel. My baptism was

a memorable time in my life. It was my public profession before the world, and I was glad to do that—own Christ and confess Him before men. There was a large and attentive audience present, and a deep impression made on most all present. The revival work continued to go on powerfully. At all the meeting in this work eighty additions were made to the church. During this winter nothing was talked about but religion. My father and mother, my wife and sisters and brother, and many of my relations came out on the Lord's side, and I had the happy privilege of seeing them baptized in the Little Blue River. We would have prayer meetings at private houses. The prayer meeting was at my father's house the first time I tried to pray in public. I had a blessed time. We had a good prayer meeting; conversions would take place most every night, and they would come out happy. Everybody in the community would soon know it, and tell each other with gladness.

I recollect well the circumstances of my father's conversion; he was attending the meetings at the meeting house, and there was a great interest in it by old gray-headed men, and he saw several old men come forward for prayer; but his heart was hard and full of unbelief, but he concluded he would go forward and he came. He said he had a hard heart, but seeing so many going forward, he thought he would come forward and ask them to pray for him, that his heart

might be tendered and convicted, and yet saved, or words to that amount; so we all prayed for him earnestly, and the result was, that in a short time, in a few days, he was happily converted. It took place about midnight; he said he was praying at that hour, and trying to look to the Lord for salvation and at that time and place he was made happy, and felt the Lord had forgiven his sins, and felt that his peace was made with God. And he came the next morning, before daylight, about a fourth of a mile, to my house, to tell me of his conversion. So he went telling everybody he met what the Lord had done for his soul. So here was an answer to the prayers of Christians, in his salvation. So I think it was the next Sunday that our church meeting was to be, and several others were converted in the community this week, and were requested to join the church with father.

Elder John Reece was to preach Saturday, but he did not come, so we appointed old Tally Wicker, as he was the deacon, to moderate and lead. The meeting commenced about ten o'clock, so we had a covenant speaking meeting, and it was a happy time. So we kept praying, singing, and talking, and old Father Wicker opened the doors of the church and gave the opportunity for any that had been converted and was satisfied of it, to come forward and join the church; they could be baptized at some other meeting.

As soon as they began to sing I think father come first, so eleven came forward at once, mostly old persons who had been converted recently and were satisfied of their conversion. They told their experiences and they were good, seemingly clear conversions, and would talk it over and tell generally when and where and how God had wonderfully blessed them, and that took a good while. It was one of the happiest meeting I ever was at. We most all got shouting happy, so after being there as we thought not so wonderful long, the time passed off so fast, we closed the meeting, gave out meeting for that night, and when we got to the door to our astonishment it was nearly sundown, so we had to hurry home to get back at all that night to meeting. These converts were soon baptized. However, before their baptism, mother made a profession and was baptized at the same time, so my brother, David Smith, who was only a boy 19 years old, became convicted and awakened, so much so that he could not eat nor sleep hardly any for some days and nights, and we would ask him what was the matter, he would not tell, till at length he gave his heart to Christ and was converted and baptized.

I had three sisters that professed an interest in Christ, and also my wife was baptized with several of her relatives and friends. The work went on till eighty professed religion and joined the church. The whole community was entirely changed; two men,

especially, were converted that had almost been prize fighters. I saw these two men fight till it seemed that they would kill each other. They were considered the bullies in the community. They both embraced religion in this revival, and made men that loved each other, and become praying in public and private, were active members of the church, and still are living Christians now in their old age. The lion and the lamb evidently laid down together in this community. Wickedness to a great extent had to hide its deformed head in this once wicked neighborhood. Most everybody were taking an interest in the revival, nothing else was talked of hardly. All the whole winter there was not much manual labor done. The revival interest extended out to other communities, and from this they had a good revival at Mud Creek, and through these meetings my father-in-law, William Cotton, was converted and was baptized and joined the church at Mud Creek, and many others united there. The revival changed the community entirely. Horse-racing, dancing, card-playing, drinking whisky, and gambling of all kinds, were nearly altogether given up. It made wonderful changes in the whole community. The people, from this time forward, went to church, and the church greatly prospered under the pastoral labors and preaching of Elder Joshua Currier. For five years or more, men who were drunkards to a great degree, and gamblers and desperately wicked, gave up

their evil practices and made sober men and women and active Christians.

The old log church was taken down, and a good frame church-house was built, and the people turned their attention to meeting and worshipping God. The change was so wonderful they began to prosper in the world and everything. This revival and the one they had the previous year was the beginning, and laid the foundation of a great work that has been done since that time. Although this Little Blue River Baptist Church afterwards had a great trial by mismanagement for several years, yet it came out of it finally with a great victory, and is still living and doing a good work; most every year in the revival interest it has had a great deal of prosperity, and is still doing well, having, as I heard from there, a good revival this winter of 1880. I shall speak of its prosperity in another place. This Little Blue River Baptist Church has not only done a great work in being instrumental in saving many precious souls in this immediate community, but it has been instrumental in the conversion and aiding and helping and giving encouragement to at least seven men who have become Baptist ministers of the gospel, who were raised and lived in this wicked commmunity, who have been ordained and preached with some measure of success, some of them more than others. But upon the whole they have, under God's help, done a good work in the world.

They are all living now except one, who, several years ago, in the prime of life, and who was one of the ablest preachers of us all—that was Elder Matthew B. Phares. He was left without a mother when a very small boy, raised up mostly by his grandfather, old Matthew Brown, and was converted in the same revival meeting that I made a profession. He was a boy, sixteen or seventeen years old, and was baptized the same time I was. He came out in Christian work, and went to school to Franklin College and worked his way through college till he graduated with great honor. He made a good scholar, and one of the ablest preachers of Indiana. He preached successfully for several years, and was pastor of the Greensburg church at the time of his death. He was preaching hard in a revival near Greensburg, and took sick and died soon in the triumphs of faith in Christ. He was very useful while he lived, and it was said he was the ablest preacher on the baptismal question and other peculiar doctrines that we as Baptists hold to. So he went to his reward in Heaven in early life, much lamented at his death. Elder David J. Huston, another one of the Little Blue River Baptist Church members, who was converted in these meetings in the first of these two revivals that I have spoken of. He was only a boy about eighteen or nineteen years old. He was raised by Presbyterian parents, but when he was converted he lived in this Little Blue River neigh-

borhood, and jointed the Little Blue River Baptist Church, and was baptized into fellowship, became a firm believer of the Baptist faith of the Bible, and became an active working Christian, and was soon impressed to preach the gospel. He had but little education, so he went to Franklin College and became a very good scholar. He was soon ordained and made an able preacher of the gospel and was and is yet successful in the great work of preaching the gospel of Christ. He was licensed and began to preach the same time I was, that is I began about thirty-six years ago. He is still living and preaching in the northern part of Indiana, not far from Rennselaer.

Elder John Phares, a brother of the lamented Matthew B. Phares, that I have already spoken of, was converted the first of these revivals, thirty-nine years ago, and was baptized in the Little Blue River Baptist Church; was licensed, and commenced preaching at the same time that the writer did. He was ordained by the same church; has lived on his farm ever since; has made a very useful and successful preacher for his chance; he has done well, for his health has never been very good, and his wife and family have been afflicted a great deal, that has hindered him from doing a great deal that he might have done. But he is living yet, holding on, and preaching and doing good in the cause of Christ.

Elder William Golding, another Baptist preacher, who was raised up in this community, but was converted in another neighborhood, but came back to Little Blue River in the time of these revivals and joined the Little Blue River Baptist Church, and was baptized by Joshua Currier, our new pastor. He became an active worker in the cause of Christ and was impressed to preach and was licensed by the church and began to preach, and afterward was ordained by another church to become a good successful preacher, and a good revivalist. He went to school to Franklin College a while, but was so successful in revival work that he did not stay long. He has had a great many large revivals, and good success, and is still living and preaching in Iowa, and doing good.

Elder John Huston, a brother of David Huston, was raised mostly in this Little Blue River neighborhood, and took an active part in these revivals, but was a Methodist, but was raised by Presbyterian parents. He worked with us well to carry on the revival, and done well. He was a genteel, interesting, well educated young man, but did not join the Baptists here, though he was raised here, but he married a Baptist sister and moved to Madison County, Indiana. And William Golding and I were holding a protracted meeting in his community. So we visited him, and found he had made up his mind to join the Baptist Church. So he did that meeting, and

Brother Golding baptized him, and he was licensed and ordained by the church to preach the gospel, and it was said he preached well, and done good.

Elder James Young, another Baptist preacher, was raised up in this community; was but a small boy when these revivals took place, but some time afterwards, when Brother David Huston and I were holding a protracted meeting in this community, I recollect being up a preaching in the school house in the neighborhood, and James Young got up and went out of the house. I spoke and said I did not want any one to go out any more that night; so he came back directly and came forward for the prayers of God's people, and he was soon converted, and became an active worker in the cause, and was soon licensed and ordained by the church to preach the gospel, and he made a useful minister of the gospel. The writer of this narrative, Elder James M. Smith, soon after his conversion, (an account of which has been given before,) immediately began to talk and pray in public, and took an active part in the revival work; and had some freedom and liberty in speaking and exhorting the people. I began to be impressed that it was my duty to take a public part in the work, and try if I could preach the gospel; so these impressions increased on me and I did not resist them as they grew on me until the Little Blue River Church licensed me to preach the gospel, and the same day licensed Brother David Huston and

Brother John Phares. So we all three began our work of preaching. We had our first appointment all together at old Brother Tally Wicker's, the deacon of the church—at his house in this community. He was a good old man and alive in religion; him and his wife, a good woman, Aunt Bettie, as we called her, both gone to Heaven, we believe, long ago. It was the fourth Sunday in April, 1843, I recollect it well. I thought over my text. I went to Mud Creek church that day with my wife to meeting, and come back late in the evening, but time enough to get to the meeting in good time and preach my first sermon. So all three of us met there to preach for the first time. We had all talked considerable in meetings before that, but we never had had an appointment to preach before; so it was a matter of great curiosty to the people when I got there. There was a large crowd had come to hear these three young men in their first effort to preach the gospel. The good old deacon was sick in his bed, not, as he thought, able to be up, so Brother John Phares, the son-in-law of the old deacon, I suppose because he was the oldest of us, preached first. He took for his text, "Be ye also ready?" He preached about fifteen minutes and done well. I then followed him; my text was, "Come, for all things are now ready." I preached about half an hour, had some liberty, as much as I could have expected. Then come Brother D. J. Huston; I can't recollect his text,

but he did well for the first time ; preached fifteen or twenty minutes. The services seemed to be very impressive on most of the congregation, and they interested the old deacon so that he got happy and got up out of the bed and began to exhort and praise God, exhorting at the top of his voice. We had a happy meeting, and most all felt blessed of God and renewed for the great work of life before us. So all of us began the great work of life in earnest. I had my next appointment at Brother Matthew Golding's ; had a good meeting and a good time. So I preached most every week that winter, and was very much encouraged in the work. The winter of the first year I was invited and went to a protracted meeting at the old Shelbyville church, and preached and labored in the meeting with old Elder John Pavy, and we had a good revival ; several were converted and joined the church. I had great liberty in preaching, and old Brother Pavy encouraged me very much. They gave me three dollars for my labors there, so it encouraged me very much, it being the first money I ever got for preaching.

Brother Pavy and others had me go to Mud Creek to a protracted meeting. I preached there one or two weeks, and we had a good revival there. Several joined the church, and we had a good time. So we see from this brief history, thus far, something of the visible results of these two revivals that we had at Little Blue River Baptist Church. It was wonderful

in its effects. It made an entire change in the community. Those who had been drinkers and gamblers, swearers, fighters, and all kinds of wickedness, became entirely changed in conduct and character, and several of us, unworthy as we are, became preachers of the blessed gospel of Christ; even over hundreds of men and women who had been desperately wicked, became devoted and pious Christians, and prospered greatly in the world. The work went on till the temperance reform was instituted in the community in its connection with the revival work. It succeeded till every still-house and dram shop was driven from the community. But the revival came too late to save ten or twelve or more that had and did kill themselves drinking whisky. Some of them died before the revival, and some had gone so far in drunkenness that they never gave it up till it killed them. I believe if it had not been for the revival, this drinking whisky would have killed fifty men or more. But I believe it saved many from a drunkard's grave, and a drunkard's hell. Praise God for such revivals!

Now I wish to notice briefly that Elder Joshua Currier, who came from the east, a Baptist preacher who was then living at Greensburg, was the main instrument or agent that God used in this great work. Other ministers assisted in it. Father Hurst, who had been the pastor for several years, preached and labored some in the meeting. Elder Benjamin

Reece assisted to great acceptance; done good in the meetings. John Reece, his son, assisted in the work. Elder John Pavy preached some to acceptance. Uncle Nat Richmond, it was his appointment that the first revival began in. But Brother Currier was with him in the first meeting, and continued to preach as their pastor for about five years. From almost the beginning of this work it was evidently by his preaching and labors that the first and second revivals that I have been writing about, were carried forward. He preached with power, and the people liked him generally, and it is to him, under God, that many of us owe our conversion and salvation to; that is, as being the instrument in God's hand in bringing us from darkness to light.

He was pastor for about five years and preached once a month—only in his protracted meetings. He had the revival to continue most all these five years to a greater or less extent. God was with him; he had many great revivals in several places in that country, and he stood high in the estimation of all who knew him, and he done a great work in preaching the Gospel in that county and raising up the standard of piety, and instituting the missionary cause to a great success; and assisted in the temperance reform and all the church work. He done great good, and often preaching as pastor of the Greensburg and Little Blue River Church, and other churches for,

I think, eight or nine years. His health failed him some and he, to the regret of many in that country, moved to Iowa, and there he gained his health some and done a good work in the north part of the state, then he moved down to the more southern part of Iowa, Shelby County, near Harland. He has a nice farm there and still preaches occasionally, as his health and age will permit, and is still doing good wherever he goes, so he has been favored with a good home and kind friends, and spending the evening of his life, I trust, pleasantly, still holding on to and preaching the same doctrine that he taught us thirty-eight or nine years ago—Baptist to the core. May God raise up many such men as Elder Joshua Currier has been to help carry on the great work of salvation in the world is my prayer.

Now, the last I spoke of my preaching was when I was only a licentiate, in 1844, the year I was ordained; that is, the winter before, at old Shelbyville and Mud Creek churches, at the two revivals I preached in the just named churches. So, in the spring of 1844, I had so many calls to preach in different places, that my brethren that had been with me and heard me preach at those revivals, and at the home church, Little Blue River, began to talk about ordaining me to the work of the ministry. I don't know who it was that began it first, however, in May or June of 1844, it was brought before the church by

some of my friends—I have forgotten who—and the Little Blue River Baptist Church voted to call a council on the thirteenth of July, 1844, to examine me and consider the matter of ordaining me to the work of the gospel ministry.

The council met on that day. I recollect some of the councilmen: Father Hurst, Elder Emons Hurst, Elder Joshua Currier, Elder John Reece, Elder Thomas Townsend, Elder Benjamin Reece. These were all Baptist preachers that I recollect distinctly, except Benjamin Reece. I am not sure whether he was there or not. There might have been other ministers that I don't recollect. It was a very serious and solemn time with me, for I had poor advantages to prepare for that work. They examined me closely and carefully in doctrine, on my experience and call to the ministry. I answered their questions, gave an account of my experience and conversion, and my call to preach. After going through with the whole of my examination, they retired and consulted on the matter, and reported satisfactory; that is, they agreed to proceed to ordain me on the next day, Sunday, by Elder Thomas Townsend preaching the ordination sermon. His text, I recollect well, it was: "Nehemiah said I am doing a great work so that I cannot come down to you." There was a large congregation and it was an interesting meeting. Indeed it seemed all felt so, and after the sermon they proceeded to ordain me by prayer

and laying on of the hands of the ministers present. So I was set apart to the gospel ministry on this, the thirteenth day of July, 1844, in the 25th year of my age.

CHAPTER II.

An Account of my Life and Work for the First Five Years after Ordination, Ending December, 1849.

Now when I was ordained, as stated before, on the 13th day of July, 1844, in the twenty-fifth year of my age, I felt I was poorly prepared for the great work of the ministry. I never had but little advantages of education, having been raised up in the green woods of Indiana, where there were no schools hardly. Three months in a year was the most we ever got, and sometimes not that much, and when I went to school I would have to stay at home a good part of the time to work for our living, and when I was ordained I could hardly cipher to the single rule of three, as it was called then, and I don't recollect of ever looking in a grammar book; I knew nothing about the parts of speech, but with all of this destitution of education I could speak with some liberty and freedom, and did not know I was so defective in pronunciation and the rules of language, so I started out to learn, and thought if I could learn and know things that I could benefit and instruct the people; I could tell it to them in the way of preaching the Gospel and do

them good. So I went to work in earnest studying the Bible ; I thought that was the book of books.

Previous to my conversion, that was only about two years and a half before I was ordained, I don't think I had ever read through the New Testament, so I concluded I must read the whole Bible through ; that is, every word that was in it. So I went to reading it regular from Genesis to Revelation, and it was not long till I got it read all the way through. I studied the best I could, but I had a poor chance along at first, for I had to work for my living and support my family by hard, every-day work on the farm, and had just settled on a new place, and I had to clear it out in order to raise bread for my family. So, after I was ordained I worked on the farm and studied the Bible all that I could, for I had hardly any other book, and went out and preached every Sunday somewhere. I used to chop, split rails, and roll logs every day in the week and preach every Sunday. I would study of nights as best I could. But the next winter after my ordination—that is, in the winter of 1845—I was living on our place, that I was trying to clear up in the country on Little Blue River, for we had eighty acres of land that my father and father-in-law gave us. It was in the beech woods and had hardly any improvement on it when they gave it to us ; poor land at that, but we were trying to clear it out to

make a living on it this winter. I was preaching every Sunday and had some good meetings.

There was a school teacher by the name of Christopher Sloan, who began to board at our house. He was teaching about one mile and a half from us. He was a good scholar for that time, and a good student, studied hard and understood grammar; and had a class in his school. Studying grammar was a rare thing at that time, and somehow or another, through his influence, I suppose, I don't recollect just how it come up, but I come to the conclusion that winter to go to school to him for a part of my time at least and study grammar, about which I knew nothing at all. He had two scholars studying it, James Young and a Miss Thornberry, so I started in to go to his school. Married as I was when I first commenced my grammar lessons I was entirely ignorant of it, did not know anything at all about it. At first I could not see into it at all, it was hard I thought and they would laugh at me when I would try to parse grammar, but I went on, kept trying. The other two of the class had been studying it some time and were advanced some. The teacher would show me and at last I began to see into it some, and the more I studied it the better I liked it. I began to see the utility of it and the advantage it might be to me. I began to study it hard, so I went twenty-six days to him and I got along well, so I could see it would be a great advantage to

me if I could understand the rules of grammar and a proper pronunciation of our own language. I could see by this time a great defect in me in this respect, and it increased on me to a great desire to go on to school to get an education and a better preparation for the work of the ministry. So in the spring of 1845, at that time or about that time when his school closed, I concluded, and my wife consented to it, to move to Franklin College, Johnson County, about twenty-five miles from my home and go to the college to school a while at least. Our people were most all opposed to it; they talked and seemed to think I could preach well enough without going to school, but in spite of all their opposition, we moved in March, 1845. I recollect I had been to Franklin, rented a house, I think at six dollars a month with two good sized rooms, so we moved. Our only child was about six months old. I had but little money to begin with, probably not more than twenty dollars. We took some provisions with us which done us awhile. So I went to the school, commenced like a boy, went very cheerfully and was glad of the chance to go. George C. Chandler was president of the college which was an old frame building. For the first term there several of the students had their wives and families with them studying for the ministry, so it was some encouragement to me and help. My wife took some three or four students to board, and in that way and working

of Saturdays we gained a living. I would then go out and preach on Sundays.

The Buck Creek Church called me as their pastor, so they helped me some to support my family. I went into the work of studying hard to get a better education. My studies were the grammar, arithmetic, logic, and moral science, rhetoric and natural philosophy, and the Bible. I could learn as fast, I believe, as I could when a boy. I used to praise God in the class-room for my privilege of going to the school there, where I had such great privileges to learn. I was all the time with the learned and good. I belonged to a debating society. The students that boarded with me agreed to have it a critical school, and criticise each other for our good, and in this way I learned fast to correct my language, which was my greatest object, so I went that term of about six months. I learned a great deal about a good many things that have been of great good to me. Then at vacation, in August and September, it became so wonderful sickly there at Franklin, nearly every one was sick with the fever and ague. It was so bad that we concluded to move back on our place that fall. So we did, and I taught school and preached that winter in my own neighborhood, and then went back in the spring and summer six months more, and left my family at home on the farm. I learned well that time, which made about one year's schooling I got in that

way. It done me good. I got a tolerable good knowledge of grammar and arithmetic, and other branches that I studied. Learned how to write composition, which I never had done before, and by being criticised and taught the rules of language and proper spelling, pronunciation, declamation and reading. It was the most paying thing of the kind I could have ever done for myself and others; for I know if I had not got that year's schooling and training that I got at Franklin, I never could have got along in the ministry and succeeded, as I trust I have, for it laid a foundation for me to study the Scriptures, and all that was necessary to aid me in the work of preaching the gospel. It helped me so I could go among men of learning and not be embarrassed, as I believe I would have been had I not went to the school as I did, and it would have been better for me and the cause of religion if I had went longer to school, but I had a family to support, and the church seemed to want my preaching. Means were hard to get to go on, so I did go but a little over a year to school, but I often thank God for what I did learn at that school. So I went to the school about a year and taught school one year; that brought me up to March, 1847. I taught the school in my own neighborhood and preached to the people. I recollect the first school I kept. The first morning I went I cut me some good beach or hickory switches and took them into the school house and stood them

up in the corner of the school house to let the boys know if they did not mind I would try what virtue there would be in those switches. So I got along with my school teaching very well; had but little difficulty in keeping order now. In these two years I spent in going to school and teaching it was two years well spent for me. I learned a great deal while I was teaching school, and preached most every Sunday for these two years. I was pastor of the Little Buck Creek Church most all of the time I was at Franklin, at school. And afterwards, for a year or two, I had some success in preaching at Little Buck Creek Church. I baptized in these two years seven persons, and a good many were converted that were baptized by other ministers. So I was called as pastor at home; that is, the Little Blue River Church. I took charge of it the 1st of January, 1847. That winter was my last school teaching, and going to school, except a short term on Big Blue River. So I took charge of the Little Blue River Church, and other churches, as I shall mention, and went regular into the ministry, making that my chief business. I took charge of the old mother church, as they called me, the first of January, 1847. That winter I was still teaching my last school there, and when it was out, I gave up teaching; but during that winter while I was teaching, the Mt. Pleasant Church invited me to come and help them in a protracted meeting. Old Uncle

Ben Reece, who was pastor, sent for me to come and assist him in a meeting. I got the privilege of giving up my school, I think, about two weeks, and I went and preached for them about that time.

Elder John Reece, the pastor's son, and I done the most of the preaching, and we had a glorious revival of religion. That was in the winter of 1847. I recollect about the meeting, that the church had been in a low state for some time. Uncle Ben, the pastor, put John and I to preaching turn about. We had large congregations and good attendance from the start. I recollect on the first Sunday I noticed a man in the congregation weeping, and would try to keep it from being seen. I thought then he was deeply convicted, and the next morning at his father-in-law's I talked to him about his soul's salvation. I asked him if he did not feel some interest in his soul's welfare; he laughed at me at first, but I kept talking to him till he had to admit that he was some interested about the matter. He went home that day and was wonderfully convicted of sin, and came back that night and came forward for prayers. He told me once in the morning if he was to be converted he would not join that church, for he said some of the members had treated him so bad that he never could join that church with them in it; but in a day or two he was wonderfully converted to Christ, and had a bright evidence of it; came out rejoicing, happy in the Lord. He then went to these

brethren and settled all the difficulty. He then at once came forward and joined the church and was baptized, and made a preacher of the gospel for many years and is still preaching, and it was said he did a great deal of good. The church was thoroughly awakened and it was one of the best revivals. I think twenty or more were converted in that meeting, and were baptized and added to the Mt. Pleasant church. It was the first revival I preached in after I left the school at Franklin; it was a glorious work. I was wonderfully in the work of preaching the gospel. They treated me very kindly and seemed to appreciate my preaching, and it was very encouraging to me to have old Father Reece, an old, honored preacher, who stood at the head of the ministry in that county at that time, to have him invite me and give such words of encouragement as he did; it helped me very much. They paid me well for my time. I went home happy in the Lord and deeply impressed, and in earnest prayer for us to have a revival at my home church, at Little Blue River, and I believed we would have it. I had strong faith that we would have a revival at home, so I went home, telling what a grand meeting we had down at Mt. Pleasant, and then I knew there was a difficulty, and it would be in the way, so I got that settled immediately.

I soon finished up my school and commenced a protracted meeting at Deacon Wicker's house on Monday

night, and my sister was converted the first night of the meeting. So a good revival commenced, and we went from house to house, holding the meetings till we had a glorious revival work. A part of them seemed to not want the meetings, and did not come out at first. I recollect one sister who did not come at first, and the first night she came we gave an invitation for all who desired the prayers of the church to come forward. Several came and were deeply conscious about their souls' salvation. This sister remarked at first that she did not know why we gave the invitation, for she was so cold she could not pray for sinners, but she soon got so she could pray for sinners, and she told about her feelings and coldness, and a good many professors were in the same condition, but very soon revived and went to work for souls. One young man in this revival was converted, who made a faithful Baptist preacher. He was at the meeting at the school house that night I was preaching, and he got up and went out, and I said I did not want any one else to go out, but give attention; so he soon came back and gave attention, and at the close of the sermon he came forward for prayer and was soon converted and united with the church. I baptized my sister and sister-in-law and a good many others that made a profession in that meeting. Fourteen baptisms at the meeting in our old mother church. Most all the members became very much revived

and a good work was done. This was the first year of my pastorate of my old home church. Soon after that I was called to preach for the Mount Moriah Church, Decatur County, Indiana. I engaged with them to assist old Father Stogsdale and preach to them once a month that year, 1847. I think I went there almost an entire stranger, in the spring of 1847; so I commenced to preach to them in the old church, but it was in a very low state.

Brother Stogsdale had been their preacher for many years, and was, and had been, a very good and successful preacher, but he was discouraged there till he wanted me to be called to assist him. I went on there, preached once a month, and some I think joined the church. That summer we had quite a revival interest. Congregations increased and became large and attentive. I began to baptize the converts. He would have me do the baptizing. I baptized one brother who made a fine worker and deacon. I met him in Iowa deacon of a church there, and doing good. The interest was encouraging every time I went. Several joined the church that summer, and much good was done. The church very much revived and increased. They all became warm friends of mine.

The 1st of January, 1848, we commenced a protracted meeting. I recollect it was New Year's day, and we tried to make a good impression on the minds of the people, to begin the new year with new conse-

cration to God, and urged all the people to begin to seek God that New Year's Day. I recollect my text. They began on the first day of the month to sanctify, and I believe almost all that were there did seriously anew engage in the work of serving God, for there was a deep impression made on the people that day, for it was the beginning of a glorious revival of religion in that church and community.

I recollect a case of answer to prayer in that meeting that was very interesting. A very interesting and intelligent widow lady, who belonged to the church and was a very good Christian woman, had two very nice daughters, grown to womanhood, and a son who was married to a lady who was wicked. None of them had ever made a profession, and were rather neglectful of going to church. None of them seemed to care anything at all about religion, and especially the son. She tried to get them to come to the meetings, but they would not ; the son instead of going to meeting would go to the woods hunting and fishing or some other sports, and disregarded religion. Their mother desired them to go to meeting, so she told the church something of the situation of her family ; that her son, especially, was very wicked and unbelieving. She asked the church very earnestly to pray for her children. The meeting went on and began to be very interesting, indeed, and the people began to pray especially for this family and others. The children

began to come to the meeting, and became deeply convicted and interested about their souls' salvation, and all four of them were converted to God. I had the privilege of baptizing them all, and they went to work for Christ and became a happy family.

The revival went on with power, and a great many were converted and added to the church, some thirty or forty at that meeting. The church was wonderfully blessed and raised up, till in the two years that I preached for them, I recollect that fifty were added to them. They treated me very kindly. I was very much blessed and encouraged in my work. There for two years they paid me better than any other church ever had before; so I received great encouragement from the people of Mt. Moriah. I had a great many warm friends there, and I always enjoyed my visits there. My wife and I used to ride on horseback there, about twenty-five miles, to my appointments, and always had a good meeting and a good time.

I shall always remember with pleasure and delight Old Father Stogsdale and his people that treated me so kindly, for we used to have such happy times in the meetings we had there for the two pears I preached for them. At the close of that two years' preaching there, the Salem Church at Milford was without a pastor, so they called me there, and I went and preached for them for one year, had good meetings there for one year, but no special revival. That same

year that I was preaching, that is, the first year I went to Mt. Moriah, I took charge of the Brandywine Church once a month to preach as their pastor, so my time was all filled up with once a month to each church; that is, Middleton Church, Mt. Moriah, Brandywine, and my home church, Little Blue River. The church at Brandywine was in a very low state. It was about ten miles east of my home which was on Little Blue River. They had had for some time severe difficulties. When they called me and I took charge in 1847 to preach for them, they were in a very discouraged condition. A great difficulty had been got up by two brothers' families, and they were the leading families of the church, and it was thought by some, although one of the families had got their letters out of the church, that nothing could be done to revive the church again.

I recollect as I was going over to my appointment (I had been there a few times) the river was up so high that I had to walk about six miles to the place where I intended to, and did hold a protracted meeting. As I went along in the mud and water, for it was deep all over the ground, I met a preacher, and I told him we had held a fine revival at the Little Blue River Church a few days ago. He said a revival in this community was a very scarce thing, and did not know of any such thing in all this country. He seemed to think that such a thing as a revival of

religion could not be expected now, the way things were. Church members were all cold, and wickedness prevailed to such an extent that there was but little hope of doing any thing in the cause here ; but that did not discourage me in the least, for my heart was warm in the cause. I felt satisfied that we would have a revival there at old Brandywine Church that time, although in some respects it was very discouraging. I went on to the meeting and commenced work for a revival, and God gave us a precious meeting. His people were very much revived and encouraged, and several conversions took place. One old man, I suppose he was about sixty years old or more, come out in the meeting and joined the church. He had been a great sinner for a long time, yet in this meeting he was convicted and converted, and I had the privilege of baptizing him and eight others. I think several others joined the church. It was in what they called the Brandywine River ; it was very high, but they got along well, and had a fine time. It made a great change in the church and community, and the church began to prosper from that time on. I preached for them some two or three years, and we had another revival with several additions.

I recollect a Methodist preacher helped me in the meeting, and when we were not in the meeting, we were discussing our different opinions. Especially on the baptism and communion questions we would get

warmly engaged, but in a good spirit ; then we would go to the meeting and pray, preach, sing and labor together as brothers in Christ. It was my meeting, but he was a worker. Dr. Rigdon was his name. He is dead now. He helped very much in the meeting ; done all he could for the conversion of sinners. Quite a number were converted and united with the Baptist church. I recollect one case of conviction, and I think he was converted. That the man came forward for prayers, and he became so powerfully exercised in mind that he lost his physical strength, so he could not get up after prayer, nor hardly move for a good while, so we stayed and prayed and sang for a good while before he seemingly could get up and go home ; but he did, after a while, get up and went home. I don't recollect certain whether he was converted or not at the meeting, but I think he was. So I had a good time at my meetings at Brandywine Church, and they got along tolerable well all the time I preached for them. During these five years which I am writing of for this chapter, I was pastor, and preached also at the old Shelbyville Church, four miles east of Shelbyville. I had two revivals in that church. I suppose they were in 1848 and '49. I recollect of having a revival there, and I had the toothache very bad ; several were converted and joined the church. I went in the river when I was almost sick with the toothache, but it did not hurt me at all, or

make me any worse. I had two revivals there during my pastorate and baptized several converts.

I recollect a man, who was a great sinner, that was struck under conviction severely, and he would set back among the wicked in the back part of the house, but it got too hot for him and he got out from them and came forward to some front seat and was soon deeply interested and awakened, and soon was converted. I recollect he said he found it would not do for him to sit back with the wicked any longer and by getting forward to where the praying people were he was soon blessed and came out in the cause. During these first five years after my ordination I went to school about a year and taught school one year and preached as pastor of my old Little Blue River Church about three years; preached at Mt. Moriah about two years, at Brandywine Church three years, about two years at Little Buck Creek Church, and one year at Salem at the town of Milford, Decatur County, which makes me three years regular as pastor, preaching all the time, and the two years going to school and teaching, and preaching most every Sunday; had a good success for that time as I could have expected, for I not only got a considerable of education that was a great thing for me in my preaching; it laid a foundation for a success that I could not have had if I had not had those opportunities of school as I had them. I have always been glad that I went to school as I

did then; it was the very best thing I could have done for to prepare me for my life work, and I would recommend it to every young man, especially if he is going to preach the gospel. In these five years I had some ten revivals or more, in which I baptized about one hundred and thirty converts, besides a good many more were converted and baptized by other ministers in these meetings. The first five years of my ministry were years of hard work, for I began it with hardly any preparations. I had never had advantages that many others had. I had to work on the farm a good deal, and studied at night; and worked week days generally to support my family, for they did not pay me much for preaching; but what I did get helped me very much some times; so I evidently worked hard in many ways; had sometimes considerable of opposition and discouragements thrown in my way, but by the grace of God I braved it through, and I believe I gained a grand victory for myself and the cause of religion.

I received encouragement from a good many brethren in the ministry. I preached and labored with old Uncle Benjamin Reece, and he encouraged me very much, so did Father John Pavy and old Uncle Billy Reece. I recollect he was agent for Franklin College, and when he met me first on the college grounds, he took me by the hand and said he was glad to meet me there at school, and said it was the wisest thing I could

do; said he, you will never regret it. So did Brother Chandler give me good instruction and encouragement, and Brother Brand, professor in the dead languages. He was a Baptist preacher. He helped me, encouraged and taught me, criticised me, and would correct my language very much. I was encouraged by a good many brethren and sisters, who would speak words of comfort to me, and when in the revival meetings that I worked in, they encouraged me very much on other things. I most always had good congregations and generally good attention. Then I went to associations most always; they would help me very much. They would appoint me to preach a good many times. I recollect in these five years I preached in two associations when the oldest ministers were there; I was the youngest minister and preached to large congregations. Old Uncle Tommy Hill was at Mt. Moriah at the association; he was eighty or more years old. I was only about twenty-five years old, and lately begun in the ministry at the Indianapolis association at Little Buck Creek Church. They appointed Father Pope and I to preach at one of the meetings. He was the oldest minister there and I was the youngest. We had a good time preaching together at these meetings. I recollect his text and mine at that time just as well as if it had been more recently. His text was, "Take heed to thyself and to the doctrine." My text was, "Be not deceived,

for God was not mocked; for what a man soweth that shall he also reap." We had a fine meeting. It done me good to meet and work in these associations. These first five years of preaching and work closed in December, 1859. I was unworthy, but would say I believe they were years well spent, as well as I could have possibly spent them under the circumstances that they were spent. I made use of all the means and opportunities I could to improve my mind, and prepare me for the work of the ministry, although I might have done better. Unworthy as I am, I look back with great pleasure and delight. It was the proudest work, I believe, of my life; yet I believe that God helped me and directed my steps, and gave me evidences of his blessings on my poor, unworthy labors. I was still living on my farm on Little Blue River, and preaching to the Little Blue Baptist Church, with others as I have mentioned before in these five years ending December, 1847. This fall, or the winter of 1850, I began to feel I wanted a new field of preaching, and sold my farm and went out to Kokomo, Howard County, Indiana, and bought eighty acres of a farm in three-fourths of a mile of the town, and moved to it in October, 1850. So, December, 1849, closes my second chapter in this book.

CHAPTER III.

In Which I Give a Narrative of My Life and Preaching in Revival Work for the Five Years Commencing the 1st of January, 1850, and Ending December, 1854.

In the previous chapters I gave an account of my life and work, preaching in revivals, my going to school to Franklin College, my teaching school, and some of the special events of my life for the first five years following immediately after my ordination; that is, commencing in 1844, the time of my ordination, and ending December, 1849. Now, in this chapter I propose to give sketches of my work and preaching in revivals, which took place in the period of five years commencing the 1st of January, 1850, and ending in December, 1854.

January, 1850, I was still pastor of the Little Blue River Baptist Church, and other churches that I mentioned previous in my last chapter in this year, 1850, so my time was all taken up preaching, and had this year some revival interest. It was within this year or the year previous that I had another special revival of religion in the Little Blue River Church that I had not mentioned, so I narrate it here. Several were

converted. I recollect in the meeting several came forward for prayer, and were powerfully interested about their souls' salvation. Great interest was manifest, but I had to give up the meeting and go to another appointment.

There were at least seven who came forward for prayers, and were deeply awakened, and were earnest seekers of religion. I had to be gone two or three weeks, and when I came back and commenced the meeting again I found that all of the seekers were converted and ready to come out and tell their experience and join the church. I had the privilege of baptizing them all. With several others, they united with the church. One of them was a man that had been a great drunkard most all of his life. It was a remarkable case and was a strange thing to the whole community. He told a good experience and was received in the church. I baptized him and had a happy time. Another interesting case of conversion took place in this meeting ; it was a lady who was a relative of mine, who was about thirty years old. She had lived all her life in wickedness and sin, but in this meeting she was happily converted, or gave a bright evidence of conversion, and was very clear in her mind that God had forgiven her sins. She joined the church and I baptized her, a happy convert. Afterwards she became seriously afflicted with consumption and still got worse and died that year or the next. I visited her when

she was on her death bed and talked and prayed with her, and she was happy; had a bright evidence that her peace was made with God, and she would say she was going home to Heaven soon. She would talk to every body about her soon going home to Jesus, to be in Heaven. All was well with her; she did not dread to die, but felt and would say it would be a great gain to her to go, and she was clear in her mind that she would soon be in Heaven, and she died soon and I believe went to rest with God. O, I thought, what a great thing it was that we had had that protracted meeting and that she attended it and sought her Saviour and was converted. I thought it was worth a life's work to witness such a scene of triumph and enjoyment in death, now in this first year of my preaching of the five years that I am writing about in this chapter.

In October, 1850, I left this, my old field of labor and home of my youth, and moved to Howard County, Indiana, near Kokomo. I was impressed to make this change, so I think it was in the fore part of 1850 I sold our little farm on Little Blue River and bought a little farm about three-fourths of a mile from Kokomo, Howard County, Indiana. I still retained the pastorate of these churches till October, 1850, the time I moved. I recollect I had another fine revival at Little Blue River Church this year, after I had decided to move. I taught a three months school in the spring prior to my moving, on Big Blue River and

lived near Dr. Kenedy's. Then, after this school was out I moved back to Little Blue River on my father-in-law's farm, and lived there three or four months and when I was living there I recollect I had a revival meeting at Little Blue River Church. Several were converted; had a happy time, and yet it was a very trying time, for I was going to move in a few weeks, and the matter was talked of in the meeting, and all seemed to feel sorry at our going to move away, and I believe the church and all felt sorry that we were going away, and I think if they could have prevented it they would have done so, but I had made up my mind to go to this new field of labor and had made the arrangements to go, but it was one of the greatest trials of my life to leave my old mother church and relatives and friends, but I thought under the circumstances that I might do more good in a new field of work. Kokomo was destitute of a preacher, and they wanted me to come there. It was a county seat and and they needed a preacher so bad I thought I could do them some good, so I could not stay.

That meeting was a fine success; several joined the church. I recollect one case of a sister, who was a cousin of my wife, that was converted at that meeting; that was interesting. She had been married several years and raised several children, and he never attended meeting and she never attended much, but he died and she came to the meeting. I think some of

her children were converted and she became wonderfully awakened and interested about her soul's salvation and sought Christ by day and night, while she was praying. She told in her experience that she felt a forgiveness of her sins and was made happy in Christ. She praised God and was a very bright and happy convert, and she has held out since and made a working Christian. I baptized her, with several others, during this meeting. I think it was on or near the time that I preached my farewell sermon to the Little Blue River Church. So I recollect about or on the first Sunday in October, 1850, I had announced that I would preach my farewell discourse. It was an important day with us all. A large congregation came out to hear it. It was said that there were about one thousand people on the ground; it was a day long to be remembered. I think I preached Sister George Zikes' funeral sermon as my last sermon. I had the meeting in the woods, and it was a fine day. The people could not near all get in the house, so we had to go to the grove. I preached my last sermon as their pastor. A deep, sympathetic feeling prevailed, and it was a trying time to us all. We were leaving home and friends to go to a destitute field of strangers. God helped us to bear it and go. After preaching I went to the river and baptized several converts as my last work there at that time. It was as I have said a very trying thing for us, for we had lived and both

my wife and I were raised there in that church and neighborhood and had many kind friends. It was there that we were converted to Christ, and were licensed and commenced to preach, and they encouraged us to go on in the work of the ministry.

I had been pastor about thee years, and had a revival every year of that time, and the church was in a revived state; but with all that we felt our duty required us to go to Kokomo to preach the gospel to that destitute country. So in a short time after this meeting we got our things already as best we could, and with our prayer and trust in God and the prayers of his people for us we got ready and started to move to our new field and home of work. This brings us to our moving to Kokomo, Howard County, Indiana, in October, 1850. We had three little boys—William, Joseph and Carey. Carey, the youngest, was about three months old. We moved in wagons and camped out of nights. I recollect that we camped on the last night we were on the road near where a Methodist preacher had an appointment to preach. I went in and preached for them, and had a good meeting. So the next day we arrived at our new home near Kokomo. I had bought a very good eighty acres of land, but not much improved. It had a pretty good hewed-log house, a few acres cleared. It was only three-fourths of a mile of Kokomo. So I took charge of the church and went to preach for the people, and

soon got acquainted with them, and found the Baptist Church a very little band ; had not had preaching for some time there ; very few Baptists, and they had no meeting house. I had to preach in the court house ; but we went to work in earnest to try to build up the cause in that place and country. Kokomo was a small town of about five hundred inhabitants, a very new place, and no railroad, but a good prospect for a road which was soon built to the place, and it has become quite a fine city and railroad town. We were not there long till quite a revival interest was manifest. We gathered quite a congregation with some special interest. However, my first special revival work was with the Alto Church, about four miles from here.

Elder Henry Cobb was pastor there, but sent for me to come and help in a protracted meeting in the fore part of the winter of 1850. I went and stayed and preached about two weeks, and we had a very fine revival. A good many were converted, and it was an excellent work. About twenty conversions and additions were made to the church. I recollect circumstances of interest in several cases. One was a little girl about twelve years old, and was crippled in her limbs so that she could walk only on crutches. She became awakened about her soul's salvation, and sought and experienced religion in the meeting, and was happily and powerfully converted to God. She had a bright evidence of it, and could talk so nice

about her conversion, and how it was she was converted; said she loved her Saviour now. She united with the church and gave a good experience, and it was remarkable to all how she talked about it. Her parents wanted me to baptize her, so Elder Cobb baptized several, and I baptized the little girl and a young man, who is now a faithful member of the church, or was the last I heard from him.

I had to carry the little girl into the water, so I took her up in my arms. She was anxious to follow her Lord, and be buried with him in baptism, and did not seem to dread it at all, but was happy in going forward. We went down into the water with her, and I stood her on her feet, but she could not stand alone. I held her up and baptized her, and she got along nicely; she came up out of the water with a bright face, and was happy. It seemed to affect the people the most that I ever saw at any baptism, I believe, before or since. She got along extremely well, and made a bright Christian. It was a glorious good revival meeting. The young man that I baptized, was converted in the meeting. In his experience he told that he could and did withstand all the preaching, but there was an old sister in the meetings who talked with so much interest that it convicted him, and he did not rest till he was converted, and he has made a hard working, useful member of the church for many years. This revival meeting was my first in my new

field of labor. My next revival was, I think, at Kokomo, that same winter, toward spring. We had the meeting in the court house, and in the country part of the time, a mile or two from town. Several were converted in town, and some in the country who joined the town church. I think not less than twenty conversions were made, and added to the church that year. That was the first year of my preaching. I remember an old lady, over seventy years of age, who was converted in the meeting, and I baptized her at that advanced age. She got along well, and gave good evidence of conversion, and lived a good Christian. Another circumstance occurred while I was preaching in the country at this same revival interest, not far from town, at a private house. At the close of my sermon I gave an invitation for all who desired to seek salvation, and wished the prayers of the church, to come forward and take the front seat, and we would encourage and talk and pray for them.

There was a deep interest, but there seemed to be a hesitancy in starting, though a good many were very much interested, but seemed they could not start forward at all. A sister of the church started and came forward, and several followed right along after her, and they were deeply interested, so that I think quite a number of them were converted and united with the church. It increased the interest in the meeting very

much. This revival meeting in the Kokomo Church made a happy change. It encouraged our people very much, and give some considerable strength to the Baptist cause at this place. I took charge of the Springfield Church this winter, which is about six miles west of Kokomo, and commenced preaching to them once a month, and the fall of 1851, I think it was, we had a glorious revival there in the Springfield Church. It was just in the time when the people were beginning to thresh their wheat when the meeting began; we had some interest. Along in the summer, I think, I commenced a protracted meeting in Brother Barnett's neighborhood, at their school house. The revival seemed to begin on Saturday of their church meeting. The church was much revived, and we continued the meeting for several days, and the whole community were awakened and conversions were taking place most every day.

I recollect the case of Brother Barnett's son, who was married, and was raising quite a family. But he and his wife were very wicked. He swore a great deal, and was very wicked. I talked kindly with him about it, and told him he had better become a Christian. Well, he said, he had better quit swearing. He seemed to think it was impossible for him to become a Christian; but in the meeting his wife became convicted, and was interested, so he became awakened and interested, and went home from the meet-

ing, thought his wife was at home, but she was not there, but was in the meeting; so he felt so badly he went right back to the meeting, and his father was at the door; the house was crowded, full almost, and he stepped up to his father and said he was now ready to go with him to pray, and took his father into the house where we were praying, and falling down on his knees, asked us to pray for him. He said he wanted John Harding, the deacon of the church, and who, afterwards, became a Baptist preacher, to pray for him especially, so him and we all prayed for him. After the meeting was over that day, he was not converted; he went to the baptizing; as he went along he looked as bad as if he had lost his wife; he was deeply convicted and distressed about his situation; but he soon found peace with God, and was happily converted. He and his wife both united with the church. I had the privilege of baptizing them both, with several others; twenty-seven, I think, joined the church in that meeting. I baptized one young man in this meeting who made a very good and successful minister of the gospel. I think there were about thirty conversions in this revival meeting.

The church was much revived and strengthened and built up. It gave me great encouragement in my new field of labor. In the spring of 1851, I assisted Brother Waters in a meeting of a few days in the Deer Creek Church. We had some revival

work there. Several united and were baptized. I helped and preached in a protracted meeting I think it was in 1852, in the Deer Creek Church in which we had a great revival about thirty conversions and additions to the Deer Creek Church. It lasted about two weeks. There were ten men and their wives converted and baptized in these meetings. I recollect of Brother Elder Waters going to fill my appointment, and left me to carry on the meeting, and while he was gone I baptized several converts, and among them there was an adopted son and daughter-in-law of Elder Waters. It was one of the best meetings I ever had been in at all. I remember the case of one man who had not been at any meeting it was said for a long time, but he got to coming to this meeting, and when he first came he took a back seat at the door, then he began to be interested till he would come up a little nearer till he became deeply convicted and sought Christ and was soon converted and came out and united with the Church and became an active, working Christian. Another case in this meeting was that of a man deeply convicted, and he stood back at the door. When the invitation was given for any who desired the prayers of the church to come forward, he started, and he said something seemed to pull him back, but he said he struggled on and came forward to pray, and he was converted that night, and told this in his experience. And oh,

how he thanked God that he came forward and did not give way to the wicked one. So he united with the church and was baptized a happy convert.

It was a grand revival work, and it done a great deal of good in the community; many were blessed in this meeting and we trust will be saved. Most all of the converts were heads of families and the leading and most influential people in the community, so it gave great strength to the church. The whole community became religious and took a great interest in the church and the cause of Christ.

I remember another meeting of great interest in this church that I assisted in. I think it was the next year after this, in 1853, we had quite a revival and several conversions. I recollect one remarkable circumstance in the case of a very nice and intelligent lady who had lived in sin all her life, and in this meeting she was struck under deep conviction and came forward for prayers, and was so deeply affected and wrought upon that she lost her physical strength while we were praying for her, so that when the prayer was over she could not get up from her bowed down state, and we still sang and prayed on, but she did not get strength to rise up, so that we had to lift her up and lead her to the deacon's house about half a mile from the church. Several went with her and prayed and sung until it was about midnight, and she all at once rose up and gained her strength. She was

happy and praised the Lord and professed conversion right there and then. I think the next day she joined the church and was baptized, and it was said made a faithful Christian.

Elder Waters, the pastor of this church was an able and faithful preacher of the gospel. He and I preached and labored together in protracted meetings and revivals for some three or four years, and he always treated me very kindly and gave me great encouragement in the work with him. His wife was an excellent, fine and intelligent worker in the cause, and did much to help in the gospel work and stood very high in the community where they lived, on Deer Creek. Now in this period of my gospel works and while I lived at Kokomo, in the fall of 1851, the Rossville Church called me to preach for them once a month as their pastor. It was about twenty-eight miles west of Kokomo. So I commenced my preaching there in October, 1851. The church was then in a very low state. They agreed to pay me for preaching once a month, one hundred dollars; that was more than any one church had ever agreed to do for me, and they paid it all. I preached for them three years, and we had a glorious revival work every year of my ministry there. The first year I preached to them I lived at Kokomo. I recollect that year, I think it was in the first part of the winter, Elder Waters came and assisted me in a protracted meeting, in which we had a glorious revival; that was

my first year there. I remember on Sunday night first of the meeting that we gave an opportunity for all who desired to seek Christ and become Christians and wished the prayers and instructions of God's people specially to rise to their feet while we sang. So several rose up at once and it was an interesting meeting. It was the beginning of a good revival work.

I was a stranger there, though I had preached a few times; so was Brother Waters. But after the meeting we learned that David C. Clark, one of the most influential citizens of that community and an old man of near fifty years was one that rose, and also his son Stephen, a prominent young man, with several others, and it seemed to give the church new life. It had been supposed that D. C. Clark would join the Presbyterians, and the Presbyterian minister was expecting him to join them, as one of his sons was a member of that church; but the next day the Presbyterian minister was in our meeting and we had a fine meeting, and gave an opportunity for any who were converted to come forward and unite with the Baptist Church, and David C. Clark came at once and told his experience, and was received for baptism; then his son and wife were soon converted and joined the Baptists, and I baptized them all as happy converts, and the revival went on till about twenty or thirty were converted at that meeting. D. C. Clark made a good deacon in the

Rossville Church, and his son Stephen made a good Baptist preacher of the gospel, and nearly all the family of Clarks were converted and united with the Baptist Church. One son of D. C. Clark had joined the Presbyterians ; got his letter and come and joined the Baptists. Another son of his, I. N. Clark, was converted, and united with the Baptist Church at Rossville. I baptized him and his sister, and he started with his brother Stephen the next morning to Franklin College to study for the ministry, and they both made good preachers of the gospel ; I. N. Clark especially is now one of the ablest Baptist preachers of Indiana. He made a great student and a fine preacher, and is now pastor of one of the Baptist Churches of the city of Indianapolis and doing well. He has been successful in revival work, and stands high as an able preacher of the gospel ; filled several important places, such as being pastor at Franklin. So with good success he is now at Indianapolis, the capital of the State. Another son of D. C. Clark, since those days, has been converted, and is now an able Baptist preacher of the gospel, and all three of the brothers are now living and doing well in the work of the ministry.

So we see and don't wonder that it was something very interesting to Deacon Williams and the Baptist Church at Rossville, Indiana, for D. C. Clark to make the start he did, the night he rose for prayers. It was the beginning of a great and glorious future for

the cause of Christ, and also for the Clark family, for they have all stood firm in the cause and are doing good in many parts of the world. I think every one of the family is baptized and a successful worker in the church. I shall always believe that God's hand was in the work from the beginning, and He will carry it on with great success and triumph till He comes again. In the second year of my preaching at Rossville, which was in 1853, we had another glorious revival which resulted in about thirty conversions and additions to the Baptist Church. Brother Moses Kerr assisted me in the preaching at that time.

I recollect that it was a glorious success in the Baptist Church, although we were opposed very much by the Presbyterians. I remember one case of a young lady being converted in the meeting. Her parents opposed her being baptized and kept her from it. Another case they dealt with was a Presbyterian lady, a member of that church, for talking in the meeting at the Baptist Church, where all were invited to speak for Christ. She talked and told what the Lord was doing for her, she enjoyed the meeting well, and it was said, and I believe it was so, they labored with her for it, and told her that it was wrong; but they did not turn her out for it, but I suppose she gave satisfaction about it.

Another case, a young man who professed conversion in the revival and was received for baptism. We

just got to the river to baptize when I saw a man running his horse up the lane as hard at he could run and he came up to us just as we started to go down into the water, and he made some very harsh remarks about his son, who was going to be baptized. He then took his son, who was about twenty years old, I suppose, to one side, and pressed him not to be baptized at all, so he was not that day. His father was a strong Presbyterian, and after I had baptized some others that came forward that day he undertook to argue the case of infant baptism and sprinkling and pouring for baptism. It was told me if I could find any place where they baptized in the river he would give up to let his son be baptized. So I took the Bible and showed him and that did not satisfy him. So he said the Bible was full of sprinkling and pouring for baptism. I gave him the Bible and told him to show it, and he undertook it, but could not find a single passage, and he handed the Bible back to me. I said I would come up and talk with him about it at his house, so he was badly beaten in that. His son and an uncle came to our meeting that night and his uncle united with us, and I baptized the young man and his uncle the next day and had a happy success of it at last.

So in my three years preaching to the Rossville Church we had a continued revival most all the time, and we were wonderfully prospered. I think nearly one hundred were added to the Rossville Church dur-

ing these three years, in out stations and all. And I. N. Clark and Stephen Clark both were converted during these meetings. I baptized them and gave them encouragement to preach the gospel, and they were licensed and afterwards ordained to the gospel ministry and made successful preachers, and are still doing a great work. The church, while I was there, bought a parsonage house for us to live in and paid for it and they, as Baptists, had the prevailing influence in Rossville.

They treated me well and I got along extremely well; better than I could have expected. I remember well the first appointment we had for I. N. Clark, and his brother Stephen Clark, to preach at the Rossville Church. There was a large congregation out to hear the boys preach. I. N. Clark was not yet twenty-one years old, and Stephen about twenty-three. They both made a noble effort and gave great satisfaction that they would make good ministers of the gospel, and so they did. Dr. Ivins, who was a practicing physican at that time and only a private member when I went there, became revived up so that he professed to be called to preach the gospel. He was licensed afterwards, ordained to the ministry, and did a good work for several years in Iowa, and stood high as a preacher most every where he went, and was well respected as a very good man and a good worker in the cause, but has for some reason quit

preaching I think, most entirely. So, in view of the work that was done at Rossville and other places in that part of the country while I was preaching there, about three years, I have felt to praise God for such a blessing as we had while among that people.

I moved then to Rossville in September, 1852, and I had preached a year before I moved. We lived there two years, ending the fall of 1854, when I concluded and did move to Iowa. Started October 4, 1854. It was a hard trial to leave such a good people as we did, but duty seemed to require us to go to Iowa and we went; but while I lived at Kokomo and Rossville I preached in and was pastor of other churches, and had several good revivals in them in these four years that I lived at Kokomo and Rossville. I recollect I was pastor at Sugar Creek, about eight miles north of Rossville, about some three years of this time, and when I first went there the church was in a very low state. They had had a very serious difficulty in the church and neighborhood that had almost ruined the church at that place in that community. Brother Elder Waters and I went there to hold a protracted meeting, and it was manifest soon that there was encouragement in the meeting, and the church became much revived and a good many were converted in the first protracted meeting, and they called me as their pastor and preached for them about three years, and we had a revival, I think, every year

of my preaching there and at an out station of the church.

I recollect old Brother Todd's (this is, Dr. Todd) family with many others were wonderfully blessed in these meetings. I remember Brother Todd had four sons converted in these meetings. I baptized them all, with many others. Two of these boys became preachers of the gospel Brother Allen Todd, who was converted there and joined the church, made an able preacher, and was very successful in revival work in Iowa and Indiana; and died in the work while he was pastor at Crawfordsville, Indiana. One of his sons is now a successful Baptist preacher in Indiana. The old Doctor, the father, was a very intelligent man. When he went there to hold meetings, I have heard him tell how he had not ever prayed in public, that he could not succeed in public prayer. He was most always appointed a delegate to the association, and would be very careful to keep along with old Brother Hartman, an old Dutchman, and a very good Christian, who would always pray if he was called on; so Brother Todd said, if he was called on to pray he would ask Brother Hartman; and in that way he would get along among strangers at associations. He was quite a business man at the associations, but never until these meetings did he try to pray in public, so he went forward and done well, and become an active talker and prayer and worker in the church, and was

talented in all these gifts, and done a great deal of good in the church.

That church and community were wonderfully revived and changed and blessed; it was raised up from a state of coldness and difficulty to a high state of prosperity and success. We had large congregations and a wonderful interest in most all of our meetings. I preached somewhere near three years for them, up to October, 1854, when I left and went to Iowa. I shall always remember the kind treatment I received and the happy meetings we had with the dear people of Sugar Creek and community. Now these three years that I preached and lived there at Rossville, I preached at the Sugar Creek Church, and labored in that part of the country, that is, the Judson Association. Elder Waters and I held a protracted meeting in the Camden Church, at the town of Camden, about ten miles north of Sugar Creek, in Carroll County. We had quite a revival in that meeting, several being converted and added to the Camden Church. I remember the circumstance well. We could not hold the meeting but a few days, but much good was done. Brother Waters and I would preach turn about, had a good hearing, and many were deeply convicted who did not manifest it feelingly at that time, but it led to the conversion of some of them afterward. I received a letter from a lady twenty years after that meeting. Her name was Williamson. I knew her

father, mother and brother, that is, was slightly acquainted with them, but did not know the lady who wrote to me. She stated in her letter to me that at the meeting at Camden, in one of the services especially, she was deeply convicted, and told me the text, mentioned the words of it, and urged me to preach from it after that. She was deeply convicted then but kept it to herself; but she said she never could get rid of that conviction till she was led to seek salvation, and was converted, and now she had been living a happy Christian life for over twenty years. She said she could not be satisfied without writing to me about it, and thanking me very much for our meetings there, and she hoped and believed that she would live and die in the triumphs of that faith she exercised in Christ through the instrumentality of those meetings at Camden.

This has been great encouragement to me in my feeble efforts to preach the gospel; that after twenty years to hear of one soul rejoicing in such a prospect of Heaven as she had. This should encourage us in our work of preaching, for we don't know sometimes but it is doing good and may bring forth fruit many days hence. Soon after this meeting, Elder Waters and I held a meeting up on the Michigan Road, and organized a church there, and had a good revival. Several were converted and united with that church, and it made a very prosperous church, and is doing

well now, I think. We had another meeting on what is called the Wild Cat River, at a private house, in which we had quite a revival. I remember one case of a sister, whose husband was a member. The meeting was held at her father's house, and this lady had been very sick with the fever, but was better. She was just able to come to her father's and stay during the meeting. She was not able to do her own housework, but she was able to be at the meeting. She became deeply convicted and was converted with several others. She had been so recently sick that her father and mother thought it was best for her not to be baptized then and she had better wait till she got stronger and more over her sickness. But she was anxious to go forward and be baptized, she said it would not hurt her. See was so weak and feeble that she could not stand up at the river till the prayer was over, but she had to sit down. We got ready and she went forward was baptized and enjoyed it well, and it never hurt her at all.

She went home and it was said she went to work and done her own housework right along without injury, but seemed to do her good, soul and body. I remember another revival meeting I labored in this period of time, it was at Michigantown. I was at first assisting Elder John Hill. We commenced at first as a Baptist meeting, and had a good revival started, and somehow or another after we had a good

work well commenced, there came two Methodist preachers, it was, I suppose, their regular appointment, in a school house. So we went into a union meeting with them. So we had four preachers preaching, two Methodist preachers and two of us Baptist ministers. We got along very well. We held our own very well with them, and we had a glorious revival work. I think about forty conversions and additions to the two churches. We got about half of them. I remember the case of a young man by the name of Brown, who was converted and united with the Baptist Church. He had been having the chills, and it was said at the baptizing, for Brother Hill baptized several converts during the meeting, that this young man had a chill on him when he went into the water to be immersed, and it was said he had no more chills, but got well immediately. He was a fine, intelligent young man, and we trust he made a good Christian. We had no difficulty, but got along well in the work together, and it was a very successful revival meeting, and done a a great deal of good.

Elder Waters and I had had a revival meeting some time before, I think, in this period of five years, at Normandy, Tipton County, Indiana, in which we had a good time. There were some good brethren living there, but they had no organization or church when we began preaching there, and there was quite a revival interest. On Sunday we organized a church, and

the interest increased till there were several converted. Brother McDade became revived, so that he soon afterward went to preaching, and made a good, successful minister of the gospel. I recollect a very remarkable case of a man, whose wife was a member of the church, but he was a very wicked man. We noticed that he seemed to be somewhat interested, and when the meeting was over that night—I think it was Sunday night after the organization of the church—we were stopping at Brother McDade's. Elder Waters, Brother Mug and myself were sitting up and talking at a late hour of the night, and the first we knew a man fell in at the door crying for God to have mercy on him, and asked us to pray for him. He was powerfully convicted. He went on crying and praying. We sent for his wife and she came, and we prayed and sang for a good while, two hours at least. At last he, right there and then, professed conversion, and was relieved and made happy, rejoicing in a Saviour's forgiveness of his sins. He came right out and, I think, the next day united with the church, told his experience, and he and several others were immediately baptized. So we had a happy and glorious meeting at Normandy. We left them getting along well, doing finely. Brother McDade came out and went to preaching for them, and has made a very successful preacher of the gospel.

My next special revival, in connection with some others that I had this year, 1854, as my last work in Indiana, was in the winter and spring of 1854 at an out station of the Sugar Creek Church. I was called down there to preach a funeral, probably in the summer of 1853, and when I went there was a large congregation of people there, and they paid great attention, and the first sermon I preached there seemed to be an awakening and good attention manifest. It was said there had not been a Baptist sermon preached there for ten years or more. They solicited me to preach once a month in the afternoon, so we made it an out station of the Sugar Creek Church, and every time I preached there seemed to be quite an interest in the meeting, till at last it manifested itself in a glorious revival. It seemed to begin more especially with one lady. She was the head of a family and very interesting and well respected. Her husband was a Baptist, but she never had made a profession at all, but she, with many others, became deeply interested and was converted, and came forward and told her experience at that school house, as an arm or branch of the Sugar Creek Church. She had a great and good influence in the neighborhood, and when she told her experience she was received for baptism, and we went forward and baptized her, and it had a powerful impression; the whole community all seemed to be affected very much at her baptism. She was a happy

convert, got along nicely, and she went to work for Christ and the souls of her neighbors.

We continued the meeting several days and had a glorious revival. Several were converted and united with the church and were baptized. It seemed to be a deep work and it resulted in a great good to the whole community. We received a lady school teacher who was converted and baptized that was a bright convert, for she was a bright and intelligent girl. She worked hard in the meeting for others to be converted. Another lady was happily converted in the meeting with a bright evidence of her conversion. She was an elderly lady and had never given any attention to religion until then. She said if she had known that there was so much joy and happiness in the religion of Christ she certainly would have sought it before. It was a glorious work of grace. It kept on every meeting nearly. When I would go back there to my appointment there would be some deep interest and some conversion and joining the church.

At the close of the protracted meeting I got several hundred dollars subscribed and promised to build a meeting house. I was expecting to organize a Baptist Church, but I left for Iowa that fall. Another Baptist minister came to preach for them. He went on and carried out the work, organized the church, and they built a good meeting house, and they done well as a church for a long time. Now, in this third

chapter I have given some brief accounts of my work in revivals for this period of five years, ending the last of the year of 1854. I look back on this period of my work, unworthy as I am, as being successful, more so than what I could have expected it to have been. It was one of the greatest trials of my life to leave my old home church and friends that I was raised with from a boy of eight years old, but now I believe that God directed it for the good of His cause. Up to this date, 1854, which makes me the two periods of five years to a period of time, ten years, of labor and preaching since my ordination in 1844, during which I have preached and labored in some twenty-five special revivals of religion, with many other good interests in my meetings, which I have given some brief rccount of, in these two chapters, in which I baptized about three hundred new converts. Some five or six of these have become ministers of the gospel, while a great many others were converted and baptized by other ministers; organized some new churches, so this closes my preaching in Indiana for the present. So we said farewell.

CHAPTER IV.

In Which I Give an Account of My Preaching and Labors in Revivals for the Period of Five Years, Ending the Last of December, 1859.

This chapter begins to give an account of my work and preaching in the last of the year 1854. I shall begin with the time I left off the last chapter, which was the closing up of my preaching and labors with the Rossville Church, and other churches in the Judson Association, Indiana.

In my previous chapters I had given an account of my life and work up to October, 1854, when I closed my labors in Indiana and started to move to Iowa, my new field of labor. My brother, David Smith, had moved to Taylor County, Iowa, and wrote to me that there was not a Baptist preacher in all the ten counties in southwestern Iowa, a very new country, and there were about ten families of Baptists, old acquaintances and friends, that moved with him, and had settled in Taylor County at and near Bedford, and they wanted me to come and move out there and preach for them. He thought there was a great need of my coming, and it was a good missionary field for work. So we considered the matter, that is, my wife and I,

and concluded to go to that new country and strange land. So we, in about four weeks from the time we got the letter, got ready and started to move, with two of my brothers-in-law, the 4th day of October, 1854. So we sold our little farm near Kokomo and bought a good wagon and team, and moved in wagons. We were on the road about four weeks. It was about six hundred miles. We had four little children, William, Joseph, Carey and Electa, who was the youngest, she was about three months old. We had good luck and got along well, and all got there safe on the 31st of October, 1854. We found our friends there and all in pretty good heart, and they seemed to like the country well. It was a very new place. The March before was the first entry of land that was made in that county of Taylor. A very great amount of land could be entered of the Government for one dollar and twenty-five cents an acre. It was very thinly settled. Bedford was the county seat, had just been laid off and located the year before. It only had four or five little log houses in it.

At that time the Indians were pretty thick in the country, just moving off to other quarters. The land was a rich rolling prairie, with several streams running through the county. They all had some timber on them. We liked it very much, and thought it would make a fine country some day, and it has, and is doing that very thing. It is a good county. I

bought a claim on some land there, and entered it about three miles from Bedford. It was a good claim, and had some improvements on it—about twenty acres broke and fenced—and had a little log cabin on it, that we went into, and lived there that winter, and got along well. It has made a nice farm; good timber and prairie adjoining. At the same time I entered one hundred and twenty acres of land in about a half mile of Bedford. It is good land and we still have our home there. The county settled up very fast. People would be coming West every day and buying land, increasing the settlement, so that it made times lively. We were glad to see the people come, for it gave life to the county. The first Sunday after I got there I preached the first sermon that was ever preached in the town of Bedford. It was in a little log cabin, with hay put down for a floor, for they had no other flooring in that country at that time. We met with several of our old friends and acquaintances, and we had a good meeting for the first. I preached from the text, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

So we went right to preaching most every Sunday and sometimes through the week; so we soon got acquainted and the people all seemed pleased and glad for me to preach to them, and we had good meetings

right along, and it seemed like our old home almost. So in about four weeks after we got there, about the first of December, 1854, we organized the first Baptist Church in the town of Bedford. There was no Baptist Church of our order—that is, missionary Baptist—nearer than sixty miles, nor no Baptist preacher in all that county. My brother-in-law, Valentine Knight, that went with me out there, was a Baptist preacher. He assisted in the meetings and done a good work while he stayed. He did not stay long till he went back to Indiana and never came back to preach, so you see I had a very destitute field and a needy people for some minister, so we went to work to build up the cause of Christ in that new country.

The Indians were thick around us and sometimes would alarm us. Though they never did seem to be unfriendly, they would come and stand around the house when I was preaching, but with all this I was well pleased in this work and liked it. When we organized the first church there, I recollect it well, though it was twenty-five years ago, it was in a log cabin with but one door and no windows at all, and the wind blew so hard that we had to shut the door; then it was so dark we had to have a candle burning to give light enough in the day to see to read the Bible and articles of faith, but we succeeded aud organized the church with about twelve or fifteen members. My father and mother had moved out there at

that time, and went into the organization with us as it was a good meeting and a good organization, for it has proved so to be. We went to work in earnest. They called me as their pastor to preach for them, which I did for several years, and that church has prospered wonderfully, even to the present time. While I was preaching there I went out into the country and established several preaching places. I went up to what is called the Haden Grove and commenced preaching there. The first revival interest that I had in the country, was one Sabbath afternoon. I saw a good interest manifest and I gave an opportunity for any one who was converted and wished to join the Bedford Baptist Church to come forward, and there were four came and united with the church, some of whom I baptized.

One of them was Brother E. Otis, who I had met the day before going down to an old predestinarian Baptist Church. He said to me as he went along, I want (as it was their church meeting) to go and see if they are not the genuine Baptists, but he soon found they were not his kind. He had a letter but did not bring it to the meeting that afternoon, but he was so revived and interested that he could not stay back. He united with us and gave us a good, whole-soul experience and exhortation. Not long afterward he went to preaching the gospel, and has made and is still a faithful and successful preacher and done a great deal of good in

building up the churches and cause of God in general in this county. I recollect one of those who joined that afternoon; it was a lady. She told her experience and was received for baptism. She was very much opposed by her husband, and he made great threats what he would do to the minister that baptized her. But she went right along. He came to the water with his sleeves rolled up as if he would do something, but he did not do anything, and that was the last of his threats. She was baptized and happy, although her husband opposed her so. I think she was the first one baptized in that county. It was a happy season. This little beginning resulted in a fine revival and a good church organization in that neighborhood.

I had regular preaching in that community till at length, probably it was a year or two after that, we had a protracted meeting in the neighborhood. We had a glorious revival, and we organized a church, called it the Haden Grove Church. But I will speak of this again. We established a preaching place at Platt Branch, about eight miles southeast of Bedford. In this first year in that new country, we had a good revival there. Several were converted, and I baptized several new converts there this year, and we organized a church that done well for a while.

I recollect in one of my revival meetings there, the man at whose house we had the meeting was not a professor, but his wife was a Baptist. He became awak-

ened and professed conversion, and we had to close the meeting that night, and he came forward at the evening meeting and told his experience and was received for baptism, and he requested to be baptized that night. It was close to a stream where there was much water; the moon was shining brightly, and we went about ten o'clock at night and baptized him. It had a powerful effect on the congregation. He seemed to be happy obeying Christ; as the jailer, the same hour of the night, was when he went to be baptized. I remember an old man, I think he was over fifty years old, who had never made a profession. He was so convicted at the water that night at the baptism that he could, or did not, leave till some of us helped him away, and he never rested till he was converted and came out and joined the church and was baptized. The last I saw of him he was holding on faithfully. We had a good many good revival meetings in that church; several conversions there in the first year.

I then went to Hawleyville and began to preach for them, and we had some good revival interest there, and organized a church there, and I preached to them with some special interest, and a good work was done there, for I baptized several new converts there in the first and second years. We had several churches organized and a good work started in that new country, and in the fall in October, 1856, we organized the Bedford Baptist Association. We had, I think, or-

ganized some six or seven churches in these two years' work, and we thought it best to be organized, so Brother Knight and I went to the Eden Association to get Brother Seay and his church to come into the association, and others, if they would come. I went to Sidney Church, to a Missouri association, to see if some of those churches would come into our organizations; so some came from both of these associations, and with what churches we had organized, we had nine churches to organize on. It was a new thing in this new country, but, as it happened, several ministers came in. Elder Nye, a Baptist preacher, who was an able man, had moved to Hawleyville. He was with us, and was chosen moderator. Elder Seay, Elder Cole and Elder Bowen, from Nebraska, were there. We had the meeting in a blacksmith shop. It was the largest room in the town, so we put down hay for a floor, and had a nice place and a good many people, and we had a fine meeting and a good organization of an association. We called it the Bedford Baptist Association. It was a meeting of great interest, and we all enjoyed it well for to see so many Baptist ministers and strange people, and got acquainted. It made a meeting long to be remembered, for it was the right thing to be done in the right place. It was a beginning in that country that resulted in great good to the Baptist cause in the community.

It was an organization of great success, as we shall show in these pages. They appointed for the next association to be at Vernal Church, Clark County, Iowa. They had a great meeting there, for the churches had made considerable progress and several revivals had taken place in its bounds that year, and a good many additions were made to the churches. I was not at that association, for I was back to Indiana on a visit with my family. I recollect that soon after the organization at Bedford, I went up to Clark County, about sixty miles, where Elder Seay lived, to the Vernal Church and held a protracted meeting, and we had a very good revival, some conversions and additions to the church. Now we had an association and we were pleased with it, and went to work in earnest to build it up, and it did prosper from the start and made a large association, and did a great deal of good in the cause of Christ. So the next year after the meeting at Bedford we had some additions to the Bedford Church. It grew up till at length we had a glorious revival. That was the second year after the organization of the association at Bedford. I went with my family the next fall—that was the fall of 1857—back to Indiana on a visit, but before I took that trip I went over to Mount Ayr and held a meeting and had a revival, with several additions, and I baptized several new converts, and the prospect was good for a good church; but while I was back to In-

diana, for I was gone about three months, it declined to a great extent, but they have a pretty good church there now. When we were back to Indiana on our visit, they had the first association after the organization at Bedford, and they had a very good meeting with a very great interest in it they said, and they appointed the next association to be held with the Bethesda Church, Madison County, Iowa.

I recollect soon after I came back from Indiana, I engaged earnestly to preach and labor in the work of trying to see if we could not have some greater revivals than we had. The country was still very much in its primitive state, but it was settling up rapidly, and I liked it very much; thought it was a good place and would make a rich country. We had some revival interest at Platt's Branch that fall and fore part of the winter. Dr. Ivins, who was an ordained Baptist preacher, and Brother Todd, who was a licentiate of the Bedford Church, were there holding a meeting, and I went down and helped to continue the meeting, and we had a very good revival. Several were converted, and were baptized by Elder Ivins, as he was pastor of that church at that time. Then Brother Todd and I went over to Mt. Ayr and held a meeting there, and had quite a revival interest there, but while I was there, I think it must have been in December, 1857, or January, 1858, it was that winter anyhow, I was impressed very much with regard to the people

of Bedford and the Bedford Church. We had not had any very special revival as yet, though we had good meetings and several additions and conversions and baptisms, and the people of the town and community were becoming desperately wicked. Drunkenness and gambling were carried on to a great extent; that brought fighting and all kinds of wickedness. The church people were very cold and indifferent.

I was deeply impressed when at Mt. Ayr, and convinced in my mind that it was my duty to leave the meeting there in the hands of Brother Todd and go home and commence a protracted meeting at Bedford, but the rivers were up so high that I could not get home to Bedford without walking most of the way. There were foot-logs, so we could walk across, but could not ford them with a horse, but I became so anxious about it and it seemed so clear in my mind that I must go there some way, as it was our church meeting there; and I felt, with all the wickedness and coldness of the church, that we could and would have a revival there at Bedford at that time. So I got some of the friends at Mt. Ayr to take me about five miles to the first river on horseback, and I walked the other twenty miles in the snow and mud and got home on Thursday evening.

I told my wife and people that I had come home to hold a protracted meeting; that we could get the school house next week, and I believe we were going

to have a revival. Some thought and would say, we don't see why you think so, for we never saw the people so wicked there as they are now, and the church is so cold; but I still believed we would have a revival, and on Friday night we had a prayer meeting at my father's residence in Bedford. We had only about six or eight persons present. Brother Winsor, an Elder in the Presbyterian Church, was at the prayer meeting, and took a part in it. We had a glorious little prayer meeting; the few that were there were wonderfully blessed. The prayers all seemed to be inspired and the cry was, "Oh, Lord, revive Thy work in Bedford." It was said by some that there were that they never heard, seemingly such earnest prayers in their life. The next day was our church and covenant meeting, and it was a glorious meeting. All seemed to be inspired with new interest, and a great desire was manifest that God would revive His work. I encourged them all that I could. I told them of our meeting at Mt. Ayr, and the interest that was then in the meeting, and how I was impressed to come home, and for us to have a protracted meeting and a revival here in Bedford, and I believe that the time had come for God to bless us with a manifestation of His spirit; and that we must pray and work and trust in God for special blessing. And sure enough it did come in a wonderful manner, for we had from that beginning one of the greatest revivals that was ever

known in that country; no one that lived there ever witnessed such a revival as that was, and it proved to be a genuine work. I recollect my text on Saturday night, although it has been over twenty years ago. It was, "Brethren, my heart's desire and prayer to God is that Israel might be saved." Had a good meeting that night; then on Sunday and Sunday night the work especially manifested itself to a great extent. Several requested prayers and were deeply convicted, and the church began to pray in earnest for their conversion, and soon the voice of the young convert was heard praising God. Several were converted and began to join the church and tell their experience and were baptized, and they generally had very clear conversions, and the work increased in power, but the weather became very disagreeable and was so most all winter.

We met with a great deal of opposition. The Universalists got up a debate in the time of the meeting, with a Methodist preacher, and we had, I think, to give up the school house to them, but we went right along with the meetings at private houses or where we could get a house, and with all the opposition and bad weather, we went from house to house; and the work began to reach the most wicked classes in the town and community. Our church people were wonderfully worked up and worked hard for the cause, and stuck to the meeting and would help every way they

could. I recollect I had Brother Derrickson to stay out at night, and watch the teams that the people come to the meeting with so no mischief was done to them. So the meeting went on and the revival with it for about three months in the town and country together, and the result was that about one hundred conversions and additions were made to the Baptist Church. I recollect that after the meeting had been going on with great power and interest, the Methodist preacher came there and wanted very much to go in with us and have a union meeting, and he had talked it up with some of our brethren and the people of our town before he came to me about it. I squarely objected to it because I thought it would not be best for the cause to change the manner of conducting the meeting, but he tried his best to get us into it, but I would not and it proved clearly that it would not have been for the best. He went to himself and got up his meeting and carried it on a few days in another place, and tried to get a congregation, and done everything he could to get them to come to his meeting, but the people would come to our meeting; and the revival in our meeting broke out anew, and, I think, some thirty were converted after this and joined the Baptist Church.

Court was in session at that time and they did not do any business at all at nights, as they had been in the habit of doing. Sears was the judge and he was a

Christian man. He and the lawyers would come to our meetings at night, and they all admitted they had never seen such a change as there was in that town. The people were nearly all quite interested in the revival. I recollect the case of a very intelligent English widow lady, Sister Dalison, who had just moved into the town with her son. She came in some of those meetings an entire stranger to us all. She seemed to be very distant but she listened to the word preached. She had been quite a wicked woman. Her husband had been frozen to death in Minnesota and her son and her moved to Bedford, and are living there yet, both members of the Baptist Church. She became deeply convicted, and none of us knew anything about it. I think she said she would not go back to the meeting any more, but she did, and was soon convicted and came out a happy convert, and was baptized and united with the church, and has made a useful and faithful member ever since. A number of cases of conversion in this meeting were remarkable. An old friend of mine, who was of the Universal faith, at first did not come to the meeting, but he got to attending, and I believe was interested very much in the meeting. I was told that he wept at the water when some of the converts were being baptized. It was said that he said he would not object to the Baptists as he had done before. He never made a profession, but I believe these meetings did him good. I

remember the case of two men coming into our meeting. It was one Saturday night. They both were men that were hard drinkers and went to the saloons and whisky shops regular, and most all thought they came from the saloon to the meeting. They sat very still. Brother Derrickson was out watching the horses that night, for the saloon men were somewhat enraged against the meeting. Some two or three joined the church that night.

We had a good meeting; those that joined had been recently converted. After the meeting was over one of these wicked men was sitting close to me, and I turned to him and said, calling him by name: "Mat., there is a reality in these things of religion." He had been one of the greatest leaders of the people in sin that there were in all this country, and he had a great influence over all the wicked in town and country. He was thought to be well off and traded a great deal, and was a gambler and a drinker, and seemed to be a clever fellow, and was under the influence of whisky a good deal of his time; but when I told him that there was a reality in religion, he answered quickly and said: "I know there is," and he said it in a feeling manner; so I was led to believe that he was somewhat convicted. I told my wife and others so, but they would not believe it, and said Mat. Guess was drunk, he had just come from the saloon. It turned out that he was interested, for the next day at the

meeting, on Sunday morning, to our astonishment he came to the meeting. He came late, and the school house was so crowded that he stood outside of the door and looked in all the time that I was preaching, and at the close of my discourse I gave an invitation for all who were desirous of salvation and who were interested about it and wished the prayers of God's people to come forward and give me their hand. This man, Mat. Guess, came forward immediately, to the astonishment of all, and some of his old wicked associates were there, and they were most all struck with deep conviction. I asked him if he was in earnest. "Yes," said he, "I am resolved that if no one else comes forward I will, for I want to change my way of living and become a Christian." So he came to the meeting that night and came forward for the prayers of God's people. At the same time several others of his associates came, and we had a happy meeting that night, and the next day he professed conversion and came right out and joined the church, and went to work in the community for the conversion of his comrades, and went right forward immediately in public prayer, and was able in the gift in prayer and speaking in the meetings. He would often speak of his having been so wicked, and how thankful that he was he had turned to God, and he had been forgiven of his sins. He was of great use in these meetings to help to lead others to Christ. His wife was soon con-

verted and united with this church and was baptized.

The other man that came in with Guess the first night professed conversion, and he and his wife were both baptized in that meeting, and many other of his old leading associates came out in this work. One of his old friends who had a little grocery store, and I suppose kept whisky to sell, became convicted and converted and united with the church. It was said, and I suppose it was true, that he had kept a good supply of cards to play with and sell to the boys. He went home after he joined the church, burned ten decks of cards and quit the business of selling cards and whisky, and came and united with us in the good work. This meeting made a wonderful change in this town and community for good. Everybody that was acquainted with it before could see that it improved the morals of the town and community to a wonderful extent. Whisky drinking and fighting and gambling were most entirely given up, and the people's attention was called to religion and going to church, and it prospered so that soon afterward, I think, in the spring, after the meeting, we went to work and built a meeting house, and succeeded in that very much. Bedford is a live town now of about two thousand inhabitants, and is a noted place for preaching and churches, and a religious and church-going people, and the Baptist Church is one of the leading, if not the foremost church in the town. It has over two

hundred members, with a fine brick church house that cost them over seven thousand dollars. Elder Roby is the excellent pastor, preaching to them every Sabbath and leading them to victory and prosperity. Here we lived and preached about twelve years among this people and during this time we had many precious revivals of which I shall speak more particularly in another place.

I was with them in their organizations and that little beginning. I labored with them till they went through many successes, with some adversities, until they built two meeting-houses. The noble house they are now in cost them over seven thousand dollars. I assisted, and was the pastor, in the building of their present house. It was here that I spent the best part of my life in trying to build up every good cause in Taylor County, and in Southwestern Iowa, and I am glad to know since I left there that this church, and the churches generally, are in a prosperous state, and doing well.

Now, in this special revival that I have just been writing about, the judge of the court and the lawyers and the jurymen would come into the meeting every evening, and some of them, if not all, were very much interested in the work. I recollect one of the jurymen from Hayden Grove, Brother Churchill, was in the meeting, and became wonderfully convicted, though I think he had once been a professor, but was

a great backslider at that time. He came forward for the prayers of the church, and was wonderfully blessed, and felt that the Lord had forgiven him of his sins. He became happy in the meeting and determined that he would come out and join the church and from that time he would live a devoted Christian. So he went home with that intention. He lived about ten miles away, in the Hayden Grove community. When we got through with the meeting there at Bedford he solicited me to come up there and hold a meeting. I had been preaching there for some time with interest, so I went there and began a protracted meeting, or rather continued the Bedford meeting. He came right out and joined the arm of the Bedford Church. It seemed to start a revival there, and we continued there for several days, and we had a glorious revival there in that neighborhood.

It seemed to come from the Bedford revival and was the same work continued and was a glorious work. A good many were converted in this meeting and we had a happy time. I recollect it was in a meeting on next year, a man by the name of Moses Case, and he was, and was said to be, a hard case. I could see that he was deeply convicted. I went to him and urged him to come and accept of Christ and forsake his sins and do his duty. I found he was an old backslider. He did seek the Lord and soon felt he was forgiven and came out and joined the

church, and he went right to work for Christ, and soon began to preach the gospel, and has done a great deal of good, and was still living and preaching the last I heard of him. I remember in this meeting that quite a number of the best citizens in the community were converted and joined the church at this meeting and we organized a church then or the next year, but I think it was in this year, 1858. It has grown up and become a fine church; they are building up and doing well. I remember that we had some two or three revivals at this church and a good church meeting. I recollect one that was at Gravity, a little town in the neighborhood. It was at a private house; eight joined on Sabbath, most all for baptism. One lady requested me for a meeting at her house on Christmas eve, so she would join the church at her own house. So that the whole community is a religious one and is prospered in the church and in the world; good farmers and most all doing well.

I attended a fine association here only a few years ago. We had a good meeting, and the church was getting along well. This same year (1858) I went to Clarinda and held a meeting, and had a glorious revival there. I organized a Baptist Church in that place with a good revival interest. In the meeting I remember that Brother John Butler united with the church as soon as it was organized, and I baptized him with some others. He afterwards made a good

deacon in the Baptist Church. I recollect the circumstance of a Methodist preacher who was stationed there, who was out in the country at the time of the beginning of our meeting, and Methodists and all were taking a good interest in the cause, because it was a revival meeting. He came home and heard about it and he came to the meeting Monday night. I wanted him to go into the stand with me, but he refused to do it. I went on and preached, and gave an invitation for seekers of religion to come forward for the prayers of the church, and several came. I asked the Methodist preacher to pray, but he refused, saying that when he was a boy he always pitched into anything with all his might; so it was with him now, and he could not pitch in with us Baptists because we did not recognize them as a church. I said: "Brethren, let us pray on for these seekers of religion, and continue to work on in the cause, and God will bless us in the meeting." He did bless us, and the revival went on till several were converted and united with the church, and that Clarinda Church prospered for a good many years, and did well, but finally they got into trouble by mismanagement, and had some difficulties for several years; but they built a fine brick church house, and are doing better now. This finishes up with the special revival work of this year, and it was far the best work and times in the good cause we had ever enjoyed in Iowa. In fact, it

was the year of the great revival all over the United States. It was said that there were ten thousand conversions in the city of New York and surrounding country. Philadelphia had a great revival, and most all the large cities and smaller towns and country places had revivals that year, that is, 1858. Our Bedford Baptist Association which we had organized two years before, met this year in September I think, with the Bethesda Baptist Church, in Madison County, Iowa. We had held glorious revival meetings in most all the churches, and most of them were represented. They had revivals in most all of them, I think, and several new churches united with the association. It was a large gathering for such a new country. As it was, a good many ministers were there. I met my old friend who preached my ordination sermon, Elder T. C. Townsend. I was glad to see so many and get acquainted, and all seemed alive to the cause of the church. All had been greatly revived and we prospered in our work. It was a feast most all the time. The association had increased in numbers and interest so that we had nearly twenty churches, and large additions were reported to most all of them.

The association appointed a missionary board, and agreed to go into the missionary work in our own bounds, and considerable money was subscribed to sustain a missionary in the field the next year, and after much prayer and deliberation they appointed me

as their first missionary, and urged me to take the appointment. So I did and went to work and traveled over ten counties in Southwestern Iowa. It was a very new country, but it was rich in prospect, at least, and it was settling very fast with enterprising citizens. I had a glorious time; liked the work well; had several revivals of religion and a great work was done—one hundred and twenty-one converts united with the churches. When I was present I preached in the meetings, and the people treated me kindly, and gave me great encouragement, and a great interest was taken in the missionary work of this association, and they generally paid me well.

I recollect one brother walking several miles in the deep snow to bring me the contributions. We had ministerial and quarterly meetings about every three months, on the fifth Sunday of the month. They were well attended and we would have a good time. I generally had a good report to make about the work so we had a success all the year. I recollect we had a good revival at Vernal Church, Clark County. Elder Seay was then pastor, and was a very successful preacher. He and I preached together and had a great many successful meetings in the field, as pioneers in Southwestern Iowa for several years. Several were converted. Elder Seay's daughter was converted and baptized with several others, so I then went with him to the Laporte Church where he was pastor, and had a

good revival there with several conversions and a good meeting. Several were baptized that same year. We had a revival interest in Adams County. There was no church there when I went and began to preach to them. The interest was such that we organized a new church there and baptized several new converts. I recollect I baptized one lady there whose husband opposed it very much ; but she went on and was baptized—a happy and intelligent lady—and she made an active worker in the cause of the church. They were generally good citizens that united with the church there, and it made one of the most prosperous churches until they built a new meeting house, and are still doing well. Elder Seay, the old Baptist preacher who labored with me as a pioneer preacher in Southwestern Iowa, is still living. He is their pastor and is doing well.

I think it was in the year 1859 that we had a good revival meeting on the West Nodaway. I recollect some of the circumstances. There was a young man died in the community who was a Christian, and had been an active worker in the cause. He died happy and it had quite an influence in the community. Then a young lady died who was a Christian. She died happy and I went there to preach her funeral, and it was a very affecting time; a deep impression was made. They invited me to preach, and I made a preaching place, and from that funeral a revival started, and sev-

eral were soon converted. So I recollect a Methodist preacher preaching on the subject of baptism, and I was present there. I told them I would preach on the same subject. So I did at my next appointment, and I then organized a church there, and had a good revival. Quite a good many came right out and united with the new church, and it built up fast for a while and seemed to do well, and a good many were converted in the community through the means of this church and preaching there.

Now, I have given a brief account of our moving to Iowa in 1854, and our first five years' work there, and something of the work that was done in this period; that I preached and labored, and was identified, showing that we had a good revival work in this new country, and as good success as we could have expected, and better, under the circumstances, and that I preached in ten or fifteen special revivals in this period, and baptized about 160 new converts. So I close this fourth chapter account.

CHAPTER V.

In which I Give an Account of My Preaching and Labors in Revivals for the Period of Five Years, Ending the Last of December, 1864.

In this fifth chapter I give an account of my preaching in revivals which took place in this period of five years, commencing the first of January, 1860, and ending the last day of December, 1864. The first year of this period I find, from my journal, that I was pastor of Bedford Church, Iowa, Adams County, Haden Grove and the West Nodaway Churches, and from the account, I had some revival interest in all of these churches. There were about sixty united with them this year—forty-two new converts that I baptized. We had a good revival at Bedford. There were several young people converted and baptized. I think it was in this meeting that A. Johns, William Evans and my son, William E. Smith, were converted and made a profession. They also had some revival interest at the Adams County Church, and some prominent ones were converted and baptized there; and also at the Haden Grove Church some conversions and additions, and at the West Nodaway there were several conversions and additions. The second year of this period I traveled

as missionary of the Bedford Association. I was appointed by the Association, when it met at the Leon Church, Decatur County, Iowa, in September, 1860. I traveled over some ten or fifteen counties, and held protracted meetings. I had pretty good success; about sixty joined the church, and I baptized about forty new converts. I remember a few days after I was appointed, my wife and I went to the Central Iowa Association, which was held at Sandyville, Warren County, Iowa. We met Elder Currier and his wife—the minister who baptized me in Indiana—and got acquainted with a good many preachers, and brothers and sisters, who we never had seen before. We had a fine meeting and a good revival. It started on Sunday morning, and on Sunday afternoon I preached for them, and some came forward for prayers; quite an interest came out of that meeting. They continued it, and Brother Todd, who was pastor there, and other ministers, and some nineteen were converted and united with the church.

I had some revival interest at Lewis, Cass County, Iowa, this year. I went up there to assist Brother Golding, who was pastor there, and several were converted, baptized and united with the church.

We had some revival interest at Millford. Good meetings, and at Osceola Church some special interest or revival work. These revivals were not so large this year as they had been before, but generally had

good meetings all over the association. The work went on nobly, and great good was done, and the next year I took the pastorate, ending in September, 1862. We did not have so much interest as before. Fewer revivals and fewer additions. I baptized fourteen new converts this year. It was at the beginning of the war and it was difficult to have revival meetings. But still we worked on right through the war, and had some as good revivals as I most ever had. This year 1862, in September, we had the Association at West Nodaway Church, Page County, Iowa. I preached the introductory sermon. It was right in the heat of the war. They had notices up to draft men for the war at the association ; but we had a good meeting, and they appointed me as their missionary to preach in the bounds of the association. I took the appointment and went to work and had a glorious success. Had several revivals and additions to the churches. I baptized fifty-one and seventeen were baptized by other ministers. Over eighty joined the churches up to March, 1863. I recollect that I had, this fall of 1862, a protracted meeting at the Laporte Church, and had a glorious revival, fourteen additions to the church being made ; it was wonderfully built up.

I had a revival at the Vernal Church, with several additions. I recollect one or two of Elder Bullock's children were converted in the meeting. I baptized

the converts, and we had to stand on the ice, the water was over it. So we went into the river, and the water was deep enough over the ice to bury the converts by baptism in the water, and raised them up to walk in newness of life. We had a happy time. Elder Hildreth preached in the meeting with good success, and we had a glorious time together. I recollect a revival we had at Osceola, Clark County, Iowa, in this period of time. I went there a stranger, as a missionary to hold a meeting. The Baptists had no organization there at that time, but the interest was so good in our meeting, that we organized a church, with several members. That was pretty good material, and we had a very good revival. There were some conversions and baptisms, and it was a good organization, and they moved forward and built a good brick church, and has done a great deal of good, and is still progressing and doing tolerable well. I shall speak of it again at proper time.

I had a protracted meeting at Decatur City in this period of time, and it was a good special revival with some conversions and baptism. I recollect that I baptized two of Elder Thomas Miller's daughters that professed in that meeting, and Ella Miller made a prominent Christian worker. She graduated at the Des Moines College. Her and her brother, James Miller were the first that ever graduated in this college. She showed that she had an excellent talent in

her graduating speech. She was a working Christian. They had while she was there, a good revival in the Baptist Church and College, and it was said it commenced in her room at a prayer-meeting that she held there, and many were converted in this revival. She then was inspired to go to the heathen land to labor for the benefit of the heathen, and the Lady Missionary Society gave her an appointment to go to Burmah. After her getting the call to go, she was with us at her association and others that were held at Murry, Clark County, Iowa and Bedford. That was about three years ago. She spoke and told her experience, and her impressions to go to the heathen to labor, so feelingly and ably. She was able to talk and pray and seemed to have the cause at heart. It made a great impression on the minds of the people, and it increased a great interest in the associations. She went to India that fall with several other missionaries. She got along well for a while; but I don't know whether she has come back or not. She was a great worker in the cause of Christ.

I remember a revival we had in this period of time at Hopeville, Clark County, Iowa. Elder Seay was living there, and was pastor of the church at that place, and went there while I was travelling as a missionary for the association, and held meetings with him, for he and I preached together a great deal in pioneer work in Southwestern Iowa. It was said to

be a hard place, and it was. I recollect the first night I preached. There the young people were all gay and wild. While I was preaching they handed a bucket of water around to each other to drink and laughed and talked a good deal. So the next night I went back among them and stood and preached, and they kept pretty still, and a revival work began to manifest itself, and quite an interest was taken in the meeting. I remember the case of Brother Mintonye, who was the deacon of the church, and his brother-in-law, Stonacker, had a steam mill together. Brother Mintonye's wife wanted them not to run the mill but go to the meeting. But they thought they must run the mill that day. So they went to the mill, and we all went to the meeting, and pretty soon after we got there, and I think, had commenced the services at Brother Miner's house close to the town, here comes Mintonye and Stonacker; they had broken the mill, and so they concluded at once they had better go to the meeting. It seemed that Stonacker was not a professor at all, but soon after he got there he became deeply convicted, so that when the meeting closed he was so deeply wrought upon, as we believe by the Spirit, and felt so condemned, he could not or did not get up from his seat for a good while afterwards. He would pray with a good deal of agony, and asked his wife and all to pray for him, and he continued so deeply interested till he found forgiveness

with Christ, and was happily converted, and came out and made a public profession, and united with the church, and Elder Seay baptized him, and he became an active worker in the cause of Christ, and finally was called to preach, and has made an excellent, able and successful preacher of the gospel, and is preaching yet and doing a great deal of good.

Brother Hildreth and I held a meeting here at Hopeville about two years afterwards. That was not so successful—it seemed that most everything went against us in that meeting. In the first place it seemed that the Methodists were opposed to us holding the meeting. It seemed that in a few days the interest began to be good, and there was a prospect for a revival. There was a funeral of a little child took place. We went to the burying ground, and Hildreth left his Bible and hymn book in the church, and it was right in the time of the war, 1863. It seemed some one went into the church and looked into Hildreth's Bible and hymn book and found that Jeff Davis' name was written in both of the books, and they came out and told it to the people, and they concluded we were rebels, and it had a wonderful influence against the meeting. The interest seemed to decline, and we could not get it up again. The way the name came there was, a little girl had just happened to write it in his books before he came there, unthinkingly, but it worked against us very much.

Then Brother Hildreth lost his pocket book and all the money he had with him, and it was lost several days, but he fortunately found it. Then his horse kicked and hurt my horse so bad, and he was so lame that I had to leave him and borrow a horse to ride home, about fifty miles; so there is always some bitter with the sweet. I think that two or three united with the church, so it was not an entire failure, and we hope some good was done.

I had, in this period of time, while I was traveling as missionary, a very good revival at Bradyville, Page County, Iowa. Elder Seay was holding a meeting and sent for me, and I went. They had some interest, but it seemed that they could not get manifest as they wished.

The first night, at the close of the sermon, I gave an invitation for all who wished to become Christians and desired the prayers of the church to come forward. I think there were nine came forward at once, and seemed to be in great earnest about their soul's salvation, and they were all, or most all, soon converted, and quite a revival took place—a good many additions were made to the church. It was a glorious revival work.

I recollect a Sister Blackford, who had been a member of the church for a good while, but had never spoken in a meeting or taken an active part in the cause, but she became so awakened and revived that

she got to talking in every meeting about the cause of Christ or her soul's salvation, and how she was interested about the salvation of the people; and she was astonished at herself, and enjoyed the meeting so much better than she ever did before. She was happy in doing her duty as she never was before. She was very inspiring, and a great help to the work. She lamented that she never had taken an active part in the work before. She enjoyed the work so well, and did a great deal of good in the cause by her earnest efforts, but it was not long after the meeting closed she took sick and died, in the triumphs of a living faith in Christ. It was the best revival they had ever had there.

I recollect another interesting lady that came out in that work and united with the church. She was a large lady, and was a cripple in her feet, so she had to walk with a cane or crutches, and could not stand well without them. It was thought by some it might be difficult to baptize her, but I baptized her with ease. I had to hold her up somewhat. She got along all right, and was a happy convert, and went on her way rejoicing, satisfied, knowing that she had been buried with Christ by baptism. It was a meeting to be remembered, and great good was done. I remember well at this meeting at Bradyville, old Father Lewis, who had been a leading and sweet singer in the church for over forty years. He was a good singer, prayer

and talker in the meetings, and had been with me for several years, and assisted in carrying on protracted meetings, and done a great deal of good in this southwestern Iowa, as well as in Indiana. He and I worked together in Indiana and Iowa for over twenty years, and he would help very much by his singing, and prayer, and exhortation. So in this meeting Brother Seay and I concluded that we would get the old brother to take a text and preach for us some in this meeting. He never had been licensed, but had been impressed to preach, and we thought he could preach, if he would, for he talked so well. The old man agreed to do so. We gave him the time, and he took his text. I recollect it was a good one: "God so loved the world." He done very well. Everyone liked the way he treated his subject. We had a good meeting. We got him to preach again, and he did well. At the next church meeting they licensed the old brother to preach; but some of his near friends thought that, as he was over sixty years old, he had better not undertake to preach, and that if he would exhort and talk in the meetings as he always had done, it would be better. So he contented himself with his usual way, singing and exhorting, working in the good cause about as he always did, but lived and worked on for a good many years after that, and was faithful. He died only two or three years ago at Bedford, Iowa, happy in the triumphs of a living faith in Christ, and

gave strong evidences on his death-bed that he was prepared to go. He exhorted all his friends to meet him in heaven; that all was well with him. So he went, we believe, home to heaven, and is at rest forever there.

Now I come back to the time where I left off in my last year in Iowa; that is, to the next meeting after Brother Hildreth and I had such trouble in our meeting at Hopeville. I went from there and commenced a protracted meeting soon after that at Plattville, Taylor County, Iowa. That church was in a very low state, but there were some there that were anxious for me to come there and hold a meeting. I went, but it was under unfavorable circumstances. As we progressed in the meeting quite an interest began to manifest itself, the work began to revive, and soon there were several converted and the church was thoroughly revived. The result was a glorious revival, twenty-seven additions being made to the church, most of them by experience and baptism. It was a grand meeting. There were two Dutch families living there, and most all of them joined the Baptist Church. Formerly they had belonged to the Lutheran Church, but had got to see differently, and joined the Baptists. They were good workers in the cause, and were firm Baptists, all but the wife of one of the brothers, and she had seen nearly all of her family join the church and baptized. Her brother-in-law's family had all left the

Lutherans and joined the Baptists. Her friends and her husband were anxious for her to unite, too, but she never could be moved till this meeting. Her husband said to me: "I must talk to her about it and see if I can convince her that she should or ought to unite with the Baptist Church and be baptized." She was holding on to her infant baptism, so she was attending the meeting. It was a good revival. Most everybody was being interested; but she had passed through revivals before, and never would come out with the rest, and they began to be afraid that she never would join the Baptists. There was no Lutheran Church there.

So I concluded I would talk to her about the matter. I expected to have a hard and severe argument, for she had held out a long time, and I supposed she was fifty or sixty years old, and was well informed on the subject. So I went to where she was stopping at her brother's-in-law. I expected to have a warm discussion. So I commenced to talk to her about it, and thought I would have a pretty severe time with her about her infant baptism and sprinkling; but to my astonishment as soon as I said the first words to her, I asked her if she did not feel like coming out with us and unite with the church? "Yes," she said, "I have made up my mind to come right along and join the Baptists, and be baptized." So that ended the whole controversy. So she, to the astonishment of all, came right out and joined the church, told her experience.

She was a large old lady, but she went right along, and I had the privilege of baptizing her with a good many others. More than twenty new converts were baptized at the same time of the meeting. She got along well and rejoiced that she had obeyed her Saviour fully. She always afterward lived in the Baptist Church, and is yet a good, faithful Christian. I recollect in that meeting, I think it was, we ordained a preacher and deacon, and administered the Lord's Supper. We had a grand time of it. The young converts rejoiced to come to the Lord's Supper. Soon after their conversion and baptism, this meeting was highly spiritual, and good evidences were given by the converts of their conversion. It was a very enjoyable meeting by most all that attended it, and it done a great deal of good. It was, I think, held the last of February and the first of March, in 1863. It was the last revival that I had in Iowa that year, for it was in that meeting that I got a letter from my father-in-law from Indiana, informing me that he was very feeble in health, and thought he was not going to live long, and he urged me in his letter, as my wife was his only daughter living, that he wanted to see her, and he wanted me to let her come, and all of us to come and stay a while at least. I recollect I had so much to do while I was carrying on the meeting that I could not give it hardly any thought or attention. So the night I closed the meeting I began to think about it seriously

and what I ought to do with reference to it. I recollect it was late in the night. After midnight I was studying about the matter, and I came to the conclusion, as my wife was the only daughter, and we had been far away from her people, and that her father would not live long, so I made up my mind that I would resign my appointment, and we would all go and stay a while at least.

I carried out this conclusion. I went there the next morning and told my wife what we would do if she thought it best and was willing, so we decided to go, and in about three weeks the board meeting was held. I went to it and resigned, and they paid me up well ; had a good time in the work this year, so we got ready and started to go back to Indiana the 21st day of April, 1863, and got back to her father's the 25th.

We regretted very much to leave Iowa and our missionary work, and kind friends that had treated us so well, but it semed to be duty at that time, and it turned out to be so, as we think right and best, for the cause of Christ is general, for her father did die in a few months after we got there, so we had the privilege of staying with him the last months of his life, and was with him in his last sickness and death. We believe he died in the triumphs of faith in Christ.

Four churches called me to preach for them once a month, and we stayed in Indiana a little over six years, and gave myself wholly up to preaching, and we had the greatest success that we ever had. About six hundred joined the churches, mostly new converts, in which I preached, in about six years, so after all it seemed that it was a Providence of God in calling us back to Indiana, to our old native home.

Now I shall give a brief narrative of the work we did by the help of God, in Indiana, these six years, preaching and working in the cause of Christ. I well remember that we were happy to meet our friends and old church that we used to preach to. It was pleasant to meet and labor with those in the cause of Christ at the old Little Blue River Church; that was the church and home of our boyhood days, and where I professed religion and was raised and ordained to preach, as I have given a particular account of in my former chapters.

The old Little Blue River Church that had stood so nobly and done so much good, as I wrote in a former chapter, had made a very great mistake, and by bad management it had gone down to a wonderful extent, and seven years before this time had divided into two churches, and had been that way for seven years when I got there. It was done by politics and some other things, by some of the leading brethren. They had voted and did dissolve the

church seven years before this, of two hundred members or more. One party organized a new church and called it Union Township Church; the other party held to the old organization, and contended that they were the church; so they were thus divided several years, and this year, 1863, I think in May, the Union Township Church called me as their pastor, as they had no pastor at that time, so I took the care of this church and concluded to stay in that country a while at least, so in the fore part of this year the Sugar Creek Church called me and I accepted it, and then Pipe Creek Church called me and I engaged with them to preach once a month, and the same year the Rossburg Church, Decatur County, called me and I accepted it and we moved to Shelbyville, Indiana, on the 23d of June, 1863, and commenced earnest work with those churches, and lived at Shelbyville.

The war was upon us at that time very severely, and the churches and cause of religion were very low indeed; these churches that I had just commenced preaching to were in a very low state, and some ministers told me that nothing could be done till the war was over, but I did not believe them, for I had just come from a glorious revival in Iowa, and I thought there could be revivals there, if the war was going on, if we, as ministers, would preach right and work in the spirit of Christ, as we should. Sure enough we did,

for I had some of the best revivals that year that I ever had. I commenced with these churches as I have mentioned, in the fore part of the year 1863, and I had this same year, some of the best revivals, and most additions that year of most any year before. My journal shows that there were one hundred and eighty-four additions to the churches that I was preaching to that year, and one hundred and sixteen new converts that I baptized.

I now give a narrative and some of the particulars of the work: I commence with my old Little Blue River community, as I was preaching for the Union Township Church in that neighborhood once a month. I was well acquainted with most all, for I had been raised amongst them, and they knew me well. Now this division that they had there had been a pest and distress to the Baptist cause in all that county. Most everyone knew that there was a great wrong somewhere. Elder John Reece was the pastor of the other church; that is, the old Little Blue River Church, and he and I were good friends, and we both believed about alike about the difficulty in many respects, and thought if we could get them together and settle the difficulty, that it was what we would do as soon as we could. So, with this idea of it, we preached and labored. Brother Reece was not well a good part of that year, and was not very regular in his attendance, but here were the two churches. Had these church meetings in

the one house half of the time each, and so prejudiced against each other, that hardly any of them would go to the other's meetings, and neither of the churches had done hardly any good all these seven years that they were apart. Very few conversions took place in the community. But strife and contention were kept up all the time. I went on preaching, and we had good congregations, and some interest began to be manifest. I found by talking with one of the leading members of the church I was preaching to, that he had a good deal to do in dissolving the church, and that he was getting tired of the way things were going, for he had got to see that it was all wrong; so he intimated to me that he would like to see it settled and all get back together. I talked with him and with others about it, and in the fore part of the winter, I forget whether it was before Christmas or not, but I think it was in December, 1863, we appointed a protracted meeting in this month, or the month afterwards; and when the other church found we were going to have a protracted meeting, they appointed one the week before, and went to get Brother Reece to come at that time and hold a meeting before ours came on, but said nothing to me about it; but I heard of it and went up there on Thursday evening and went into the meeting, and it happened that none of their ministers were there at all, and they asked me to preach and conduct the meeting,

which I did gladly, and we had some special interest manifest. I gave an invitation for anxious persons to come forward for the prayers of the church; some came forward; so that evening I got hold of an idea and plan to get the two churches together, and determined in my mind that I would stay and preach and work, if it was their wish, and do the best I could to get it settled, and get the two churches together, and I felt in my mind, with God's help, I could do it, as great a work as it was.

They had meeting the next day and night, which was Friday, and I went home with some of the friends of the old church that night, and told them of my feelings, and desire, and plan, and that I firmly thought it was just the thing to do, and they were in for it.

The next morning I went to see Elder J. Phares, who was one of the preachers of the old church, and told him of my plan and desire to get these two churches together, and he said it would not do for his people; he said he knew they would not do. I told him they might, and I believed it would be best to try that thing.

I was with them in their meeting that day and night, and the next day was our church meeting, and I invited them all to come out to our meeting. Several of them came, and we had a good-feeling meeting. Several talked in the meeting. I then advised

our church what to propose to do That was to pass a resolution in their church meeting now, on condition that the other church would have a called meeting next Tuesday, and pass the same resolution; that is, that this church is willing to dissolve if the other church will, and re-organize, and let them retain the name of the Old Little Blue River Church, and organize in the Articles of Faith generally adopted by the Baptist churches.

Our church passed the resolution, and Brother John Phares agreed and called a meeting of the old church on the next Tuesday to see if the old church would do it. I went right along with the meeting Saturday. Several came forward for the prayers of the church, I believe as many as twelve or fourteen earnest seekers of religion. Things looked favorable to have them settle the troubles and come together again.

I preached on Sunday on the one church. How desirable it was for them all to unite in one church, and there was quite an interest in the meeting, and several came forward that night again for prayers. A good revival was started. I announced the meeting of the other church on Tuesday, and we would meet as a church at the same time. Tuesday morning came, and it was said that there were nearly a thousand people on the ground to see what was going to be done. Everybody seemed anxious about it, so I sent for Elder Ames, of Shelbyville, to be with us and assist

in the work. The old church organized for business and invited Brother Ames to act as Moderator. They brought up the matter, and one brother objected to one thing in our resolution, which was, that we had stated that we should organize on the Articles of Faith generally adopted by Baptist churches, but it should be on the same articles of faith of the Old Little Blue River Baptist church. I told our brethren to alter it, and they did alter it, and made everything clear on our part. Then they took the vote upon dissolving and organizing into one church, and they all voted for it but one man ; so that vote dissolved both churches according to what we had agreed to, leaving us without a church ; but we went right to work and organized, as the agreement was, in a few minutes, and we had a happy time of it. Some were almost shouting happy, and a good feeling prevailed. A great many went right into the organization--nearly one hundred. It was one of the best things that ever happened in the community. There were some that stayed out of it for a while, but we continued the meeting, and one hundred and four joined the church, after that day's coming together. We had a powerful revival for four weeks, night and day, and there were about sixty new converts that were converted and baptized in the meeting. We had as happy a time as we most ever saw. Everybody was so well pleased it brought joy to many hearts, and did good that never could have

been done if it had not been for the work that was done in that meeting. Brethren and sisters who had had bad feelings towards each other gave them up, and they went right to work with each other, and they prospered so in that meeting that before it closed they had over two hundred members, all getting along finely together. Old prejudices were laid aside and they seemed to love one another as they did years ago.

The church has done well most all the time ever since. They have had revivals nearly every year; had a good revival last winter with a good many additions. It is doing well now. The community has improved in most every respect and is getting along well together. They called me for their pastor and I preached for them some three years and they did well. Had another good revival the next year with several additions. My son, Joseph C. Smith, was converted and baptized with several others. It is the greatest place for people to go to meeting I ever saw; it is a good place.

A good many of the young people were converted and united with the church. Great good has been done in that community by the preaching of the gospel, as I have shown before in my former chapters. I think it to be still a prosperous church, from what I hear.

I was preaching to the Sugar Creek Church at the same time, and we had a good revival there—several

conversions and baptisms—I think it was in that same year and a great good was done.

Then I went to Pennsylvaniaburg, having heard they were without a pastor, and my time not being all taken up yet. I got there Saturday night about midnight, to Brother Charles Perine's, the clerk of the church. I was an entire stranger to them all. Some of them had heard of me. I had no recommendation from any one. On Sunday there was an old brother to preach who lived in the community, and he asked me to preach, so I did, and then had meeting at night. They told me if I would come back next Sunday, they would see one another and talk the matter up and let me know if they would want me. I went back accordingly and they were somewhat particular, and one deacon asked me if I had any papers or recommendations to show something of my standing. I said I did not think to bring them with me; I generally let people judge of me from my ways and appearances. They were strangers to me and that was all right for them to inquire. I could have brought my credentials and recommendations with me if I had thought of it. It made no difference, for I went on to the meeting and preached and they had a little church meeting and called me for one year to preach once a month. I went to work for them and they were to pay me one hundred dollars for that much of the

time. The church was in a very low and cold state, and, more than that, they had had a severe difficulty of some years' standing, and it had seemed that it could not be settled, but I went on preaching, and the congregation became tolerably large, and quite an interest was being manifest in the meetings. It was in the winter of 1864. I commenced a protracted meeting with them, and for the first three days I was almost all the time trying to settle this difficulty. I felt as if it could not be settled, we could not do much, if anything, towards a revival. I worked hard before we could do anything with it. It was between two prominent females about sending a valentine, that seemed to slur one of them. Anyhow, it was a big thing, but I got them together, and we prayed and talked over the matter, and finally both parties began to give way, and it was settled satisfactorily, and it brought relief to the friends, the church and community, and we continued the meeting, and a revival commenced immediately from the time of the settlement of that difficulty, and it continued, and we had a glorious work. I think about twenty-seven conversions and additions were made to the church, most all by experience and baptisms. It seemed to be a very deep and thorough work, for the church was particular about receiving members, and they generally came out in their conversions very clear

and satisfactorily. We had no ministerial help at all. It was a grand meeting. The church was much revived, and a great deal of good was done. I recollect it was a very cold day when the converts were baptized, but they went forward willingly, and the ice and snow did not seem to be in their way. They all got along well, and we had a good time at the water when the converts were baptized. I remember a young man, though he was a married man—Washington Bowers—who was a school teacher, and it was said he was a little inclined to unbelief in religion. His wife was a member of the church. He came to the meeting at first very much unconcerned. I think he did not expect to get interested in the subject of his soul's salvation, but he soon became awakened and deeply convicted, with many others, and the meeting went on, and some became converted, and he got so much interested that he came forward for the prayers of the church, with several others, and there was earnest prayer for him and others to be converted. He was soon happily converted, and had a bright evidence of it. He came right out and told his experience, and joined the church. I had the privilege of baptizing him, with a good many of his associates. I think his father-in-law was converted and baptized at the same time. Brother Bowers went right to work in the cause, and was a

great help. He was soon impressed to preach the Gospel, and the church licensed him, and soon afterward, as he had met with success in preaching, they ordained him to the work of the Gospel ministry, and he has made a very useful and successful preacher of the Gospel. He has had a great many revivals under his preaching, and God has blessed his labors in the conversion of a great many souls. He is still preaching and doing well, the last I heard from him. He has been the pastor of that church and several others, and has done well in most all the churches where he has preached. That church was raised up from a low state to a state of prosperity while I preached for them, about two years, when I moved off to another field of labor. I took the charge of Rossburg Church in this same year, 1863, and preached for it the same time I was preaching to these other churches that I have noticed. I went there an entire stranger, but soon got acquainted, and preached for them with good success for two years. We had a good revival in that time. They were in a very low state when I first went, but it raised up very much. We had good meetings. I baptized several new converts, and had good revival meetings most all the time. I got along well with them, and I trust a great deal of good was done there in the two years I preached to them. Now I have given a brief account of most of the re-

vivals that I had, and preached for, in this period of time in the fifth chapter, ending December, 1864. In this last five years I preached in about fifteen revivals, and baptized 244 new converts. This closes this chapter.

CHAPTER VI.

In which I give a Brief Account of the Preaching and Revivals that I Labored in During the Period of Five Years, Commencing January 1, 1865, and Ending the Last of December, 1869.

In the former chapter I gave an account of my preaching and labor in revivals in the period of five years, ending the last of December, 1864. In this chapter I give a brief account of my preaching and labor in revivals for the period of five years, ending the last of December, 1869. At the commencement of this period I see from my journal, I was still pastor and preaching for the Little Blue River Church, Pipe Creek, Rossburg and Sugar Creek Churches. I labored the first year of this period with some success in the work. I see from my diary that fifty-five joined these churches that year. Seventeen of them I baptized, and had three special revivals, one at Pleasant Grove Church in Rush County, Indiana, about five miles north of Rushville. I went there to assist Elder Hazen in a protracted meeting. It was a little church that had just come out from the anti-mission church that had been located in that neighborhood for many years, and there were some that be-

lieved in the missionary cause, and they sent for me to come and assist in a protracted meeting. I went and preached and assisted a few days, and we had a very good meeting; had a pretty good revival; several were converted and united with the church; the meeting was good for the time. It was a hard place to work from the fact that they were opposed by their anti-mission brethren very much. Elder Hazen was pastor, and he was a good worker, and good was done in that meeting. We built them up very much in the cause.

This year I finished my work with the Rossburg Church; had been preaching there about two years, with good meetings most of the time, and we had a good revival there that year. I recollect at some of my last meetings we had a good revival work, and some conversions and baptism. I closed with this church with a revival interest and some baptisms. I had a pleasant time with them most all my pastorate, and I regretted to leave them, but I was called to another field of labor, and had to leave off preaching to them this year. I remember that I was still preaching at Sugar Creek Church, and went up to Pleasant View of afternoons, Sunday, to preach to them some of the time. This was an old broken-down church; though it had once been a prosperous one it was now almost broken-up by removals and other things. So, I recollect that Brother Edwards came to

where I was preaching at Sugar Creek, and got me to go up and preach occasionally for them ; so I did, and had a regular appointment only in the afternoon at Pleasant View Church. I found after preaching a few times that there was some hopes of that church yet, the people began to come to the meeting, and considerable of interest was taken in the cause. So I held a protracted meeting there that winter, and we had a good revival with several additions, and quite a number of them were converts in this meeting. I baptized several. The church was much revived, and Brother Edwards and some other brethren took hold with interest in the work, and they were very much built up, and a good work was done, and strength was given to the church. I continued to preach for them for several years, and the church prospered as I shall show at a proper time.

At the time of this revival, I was living on Little Blue River on my father-in-law's farm—the old homestead. I moved there from Shelbyville in the spring, 1864, and lived there till the next spring, 1865. I then moved down on my father's old farm on Little Blue River, where I was raised from a boy eight years old. We stayed there from March till September, 1865. In this month, I think it was, we moved to Acton, Marion County, Indiana, thirteen miles southeast of Indianapolis, on the Indianapolis, Lawrenceburg and Cincinnati Railroad. We moved there to

get a central place of my work. I was then called to the Bethel Church, Sugar Creek, Pleasant View, and Little Blue River Church. Three of the churches were close to Acton, and it was on the railroad; so it seemed best to move to Acton to be handy to my churches in that community.

When we moved there, there were but two Baptists in the place that we knew of. We moved in September, 1865. We commenced work in this new place, and lived and preached in that part of the country about four years. We had the greatest success in revival work, additions to the churches, and organizing and building churches that we ever had had. We had about twenty revivals of religion in this time; that is, these four years that we lived at Acton, and over four hundred joined. Two hundred and eight joined the churches that I was preaching to in this part of the county in one year, and they united with the different churches. This past year I baptized one hundred and fifty-three new converts. We organized three new churches and built four meeting-houses, three of them brick and one frame. We had greater success and prosperity in the cause than any other year in our lives before, at least.

Now, I will proceed to narrate and give the particulars of the work. I will commence at Acton. The first year after we went there, before I moved to Acton, I preached a few times at night. I would go

from the Pleasant View Church, at which I would preach in the afternoon, and at Acton at night. The first time I preached there, there seemed to be a good attendance and attention. It was a new thing for a Baptist preacher to preach there, for the Presbyterians and Methodists had held the place from the beginning of the town, I suppose. They had good meeting-houses. I preached the first night in the Methodist Church, and gave out the next appointment at that church. As I went to Sugar Creek on Friday or Saturday, I rode with the Presiding Elder. He was going to Acton to hold a quarterly meeting. I told him that I had an appointment at his church, and if he did not stay that night to give it out that I would. He said he would. He did not stay, nor did he give out my appointment; so we went to the Methodist Church, and it was not opened for me. I don't know whether it was intended or not; I rather think it was not, but the preacher had neglected to give it out, any way.

There were with me some Presbyterians, and they said their house could be opened for me to preach, so they went and rang the bell, and in a few minutes there was a good congregation, and there seemed to be a good feeling in the meeting. I had my next appointment there soon after that. In September, 1865, I moved there, and kept up an appointment at night until December of that same year. Not long

after we moved we had a protracted meeting at Acton; but before we had the meeting I went to the Presbyterian elders to get their house of worship, told them that I wanted it to hold a protracted meeting in, and I wanted to have the privilege of receiving members into Pleasant View Baptist Church, as they had extended a branch or arm to Acton. "O, yes," they said, "all right." I was deeply impressed, and believed that we were going to have a revival at that meeting. I had seen some signs of it only in the good and close attention, and large congregations coming out to our meetings. There had never been any Baptist meetings in the place, so I got Brother A. J. Essex to come and help me in the meeting, and we commenced. Brother Essex came on Saturday night. I had the meeting the night before, and there was a special interest right in the beginning ; and the first Sunday night the revival manifested itself with great power, for there was a great awakening and deep conviction among the unconverted. The people all seemed awakened and revived. I think five or six united with the church that night, and several came forward for prayers. One young man, a school teacher, was so awakened and convicted that he did not leave the house for some time after the meeting closed, and he was soon converted to Christ, and came out and joined the church, and was baptized.

We had a meeting every day and night for two weeks, and had one of the best revivals that was ever held in that place. The Methodists and Presbyterians came out at first, but afterward almost quit coming to the meetings. Several of their children and friends were converted and joined the Baptist Church. Every day and night through that week we had conversions and additions to the Baptist Church, so that on Saturday of the first week of the meeting we had eighteen new converts for baptism, while a good many in the country came out as Baptists. We concluded to organize a Baptist Church there, and we had the Pleasant View Church to be with us, and the assistance of several ministers. We organized a Baptist Church, with about forty members. The first week of the meeting, and directly after we got through with the organization, I baptized eighteen new converts, and all of them went into the organization. We had a grand time at the baptism of these new converts. I spoke some on the subject of baptism at the water, and the Methodist preacher was there, and it offended him so much that he got up at the night meeting and said he would preach on the subject of baptism Sunday week at the Methodist Episcopal Church. So we went right along with the meeting; six joined the new church that night after the organization, and the next day several were baptized, and we had a glorious time. That day at the water, as the wife of Brother

McGregory, who had joined the church the night before, was going forward to be baptized, her husband came to the meeting and stepped forward for prayers, and was deeply interested. He was one of the leading men of the town, and when the invitation was given for persons to come forward and unite with the church and be baptized, Brother McGregory came and gave his experience, and was received. He went right along to the water, and, to the surprise of many, he and his wife, with several others, were baptized, and they made leading members of the church.

So the revival work went on with great success that week. One lady, who was one of the leading members of the Methodist Church, and her daughter, united with the Baptists, and were baptized. A good many prominent citizens united with us in this meeting. It was a grand revival work; the whole community was interested in it. Three blacksmiths were converted and baptized, and a great change was wrought in the entire community—the greatest ever known in that part of the country. The meeting closed on Friday night of the second week. When we commenced it we did not know but two Baptists in the place besides our own family—they were the Sisters McCollum—and when we closed the meeting of two weeks we had a Baptist Church of fifty-nine members and a good many of them prominent citizens of the town and community. So it is evident

that there was a good work done for the town. The people came in from other neighborhoods; some of them were converted in this meeting, as I will speak of in the future. This revival was the beginning of a glorious work in several towns and neighborhoods in that part of the country. I had to go to my appointment at Little Blue River on the Saturday following the close of the meeting at Acton, but I came back on Monday and my friends at Brookfield, about two miles from Acton, who had been attending the Acton meeting got me to promise to come to Brookfield the next week after closing at Acton, when I got back from Little Blue River. So we held a meeting of about two weeks and had a good revival there at Brookfield. About fourteen professed conversion in this meeting, and were baptized. Brother Stanley and nearly all his family, four at least, were converted and baptized, with several other prominent citizens. Some of the friends that joined the church at Brookfield were converted at the Acton meeting, or had come forward for prayer, or were interested there; so it seemed it was the revival work continued from Acton. It was a glorious revival work there, and there was so much interest in it that we soon organized a Baptist Church there, and they did nobly; they soon built a fine brick church, and a great many in the whole county have been converted through their instrumentality. It has been a great place for revivals

and conversions. This church has done a noble work for the cause of Christ in that community.

Now, when we got through with this meeting we went right to Bethel Church, four miles northeast of Acton, and held a protracted meeting there. I had been preaching there as pastor only three or four months. The church was in a wonderful low state when I commenced there; they had an old dilapidated house of worship, and the cause of the church was nearly gone down, but we commenced the meeting there and went to work in earnest to revive the church and cause in that section, and we had the greatest revival that was ever known in that community, in some respects, at least. The meeting lasted about two weeks, and ninety-five united with the church in that short time—almost all new converts. I recollect that on the first Monday night of the meeting, a young man who had attended the Acton revival and was converted there, came forward first and told his experience and united with the church. It seemed to be the same work continued from the Acton revival. The work went forward with interest, and from that Monday night it increased and every day and night some would profess conversion. I recollect that as many as thirty requested prayer at one time, and as many as sixteen told their experience and joined the church one night. The work was powerful, and went on rapidly. The whole com-

munity was awakened and interested, and a good many soldiers, who had just come out of the army—for it was just after the war closed—were converted and joined the church and were baptized. Daniel Ransdell, now Clerk of Marion County, who had his arm taken off in the army, was converted and baptized in the fore part of the meeting, and took an active part in the work, and was, we believe, instrumental in leading several of his old soldier associates to Christ. He worked hard for their salvation. A good many other soldiers were converted and baptized, and they labored well for others to enlist in the good work. One soldier remarked, "Come on, boys, and join with us; it is not to kill people, but to get life eternal!"

A great many young men and young ladies were among the converts. It attracted the young people wonderfully. They came to the meeting instead of being led away by the influence of the wicked. One man got up what he thought to be a big ball, and made a great effort to get the young people to his dance; he spent a good deal of money in preparing for his ball. He had made money before on these things, and he thought he would again. It was said he made an entire failure—hardly any one went; but the young people most all went to the meeting, and I think he had no dance at all, and it was said he lost a good deal of money by the people not coming. They went to the meeting, and many of them were

converted and united with the church and were baptized. I baptized twenty-four at one time. It was a very cold day; they would hand the converts in to me in the water, and two converted soldiers would lead them out; I would baptize them as fast as they would hand them to me, and it was said that the twenty-four were baptized in twenty minutes. We had a glorious time at the water generally. I think there were over twenty soldiers converted and baptized in this meeting. One young man united with the church who was a soldier, and in telling his experience, he said he was converted in the army, when one of his comrades was shot down by his side. He saw him die, and he gave evidence of joy and triumph in his death; he was a Christian, and he saw him die happy. He said, right there he gave himself to the Lord in earnest prayer, and right there and then he was converted and was made happy in his hope of Heaven, and he now wished to be baptized and unite in the service of the Lord for life.

I recollect a circumstance that took place in the meeting, of special interest. It was in the case of a young man who, after the meeting closed, came forward to ask us to pray for him. The congregation was leaving for home and most all had left the house, but we at once went to praying for him, and singing. Some heard it and several came back and we continued praying and singing until he and three other

young men were happily converted right there, and we had the happiest meeting I most ever had in my life. It was a heavenly time, and we were all blessed and made happy. I think all four of these young men came right out and made a profession. It was one of the greatest revival works that ever was in that country. The church was wonderfully revived and blessed. I recollect that a good many were converted and joined the Baptist Church that the Christians were expecting to get. This revival continued for some time after the meeting closed, and I would baptize some new converts most every time I went there for some time afterwards.

The church went right to work and built a fine brick house of worship and paid for it easily, and has succeeded well since that time. I preached for them about four years and got along well and the church did a noble work, though there were some declensions and some did go back that professed in these meetings; but as a general thing they have done well. It made an entire change in the community for good, and the Baptists in this part of the country prospered more than any others, and are now the leading denomination in all that country.

I see from my journal that there were over one hundred joined that church that year, and eighty-seven I baptized as new converts. Most all the prominent citizens in the community belong to the Baptist

Church in this place, and it has been made a working church. From its low state it has been raised to a state of prosperity. Some united with the church most every year that I preached to them. It was a great place for the people to come to meeting. They kept up a good prayer meeting and a flourishing Sabbath School, and the people of Bethel Church always treated me well and I most always enjoyed the meetings with them well, and I shall always remember the meetings we held there, and the people, with pleasure and delight.

Now, I go back to Acton, where I left off. It was at the close of the first protracted meeting, the organization of the church and closing of the first two weeks, with a Baptist church of fifty-nine members. I continued to labor and preach for them about four years, and the church prospered. That summer and fall, after the revival, the Presbyterians refused to let us have their meeting-house, and we went to the school-house to hold our meetings and preach, and went to work and built a good brick church. The people generally saw the opposition to us, and the way the Methodists and Presbyterians were opposing us, and they subscribed liberally to help us build a house of worship. Two men subscribed one hundred dollars each, that I think they would not have done if it had not been for the opposition against us, for nothing but jealousy. So we succeded, and built the

best meeting-house in the town, and got a good bell, and had a fine congregation, and the church did well, and we had one of the best Sabbath-schools in it that was in the whole county, and a revival of religion nearly every year, which I shall speak of in another place.

My journal shows that I preached and labored in seven revivals this year—one at Sugar Creek, four miles from Acton. I had been preaching for them two or three years before this, and this year we had an excellent revival, with several conversions and additions to the church. This was one of the oldest churches in all that county, and had done a noble work for the Baptist cause.

Old Brother Madison Morgan had lived here a good many years and worked hard for this church and community, and was quite a pillar in it and we think did a good work in the cause here in this neighborhood.

Deacon Norval lived here in this church and community for a good many years, and was a good worker in the place, and was always ready and willing to encourage the preaching of the Gospel, and help on with his means, and aid in the good work.

White Morgan, a son of Madison Morgan, had just come home out of the army and had a hard time in the war, for he had been kept in Libby Prison in Richmond, Virginia, for several months, and came

very near starving to death. Here it was that he professed religion, and was a member of this church before he went into the army; but his going to the war did not lead him back into the world, but it seemed to keep him close to the cause of Christ. He went to work in this meeting and became revived wonderfully, and it seemed to help to revive every one. He would talk and pray very feelingly, so much so that it made a deep impression on the minds of many. He would tell of how badly he was treated in the prison, and how he trusted in God, and how thankful he was that he had been spared, and now had the privilege of meeting with this church and people. He was a great help in the work. It was a heavenly time, and several precious souls were converted and baptized in this meeting.

I continued to preach on for them some five years, and we generally had a good time every year. Though there were not so many additions as there were to some other churches, a good work was done, we believe, at Sugar Creek. I am glad I had the privilege of working with them in the cause, so pleasantly. They treated me very kindly, and we got along well with them in this good work.

I had this year an excellent revival at Pleasant View Church. This church had become almost extinct when I commenced preaching there, about two years before this. I went from Bethel to Pleasant

View to hold a protracted meeting, after the special revival that I mentioned at Bethel, and the same revival spirit manifested itself here very soon, in this meeting, that was in the other revivals. Some of the brethren and friends had been attending these other revival meetings, and some of them were converted there, so we had the fire of these revivals to commence with again at Pleasant View, and these meetings continued for several days, and we had a general revival work. Quite a large number were converted and united with the church, and I baptized seventeen new converts there during this meeting. The church was wonderfully revived, strengthened and built up, and the work went on well; so the old Pleasant View Church was raised up to a state of prosperity and success.

The fall previous to these revivals, and after we moved to Acton, we had quite a revival meeting at Little Blue River. I recollect of getting Brother Essex to help me in a meeting, and Joseph C. Smith, our son, went over to the meeting with me. He had just come out of the army, and was very much hardened in sin, and did not seem to care for religion; but he went to this meeting, and we had considerable of a revival. Several were converted, and Joseph became convicted and came forward for the prayers of the church; he soon professed conversion, and came out and joined the church there. So I had the privilege of baptizing

him, with several others. We had a glorious revival work at Little Blue River.

This same year Brother Essex and I went to Mud Creek and held a protracted meeting with the church at Slabtown. This was one of the oldest churches in all that country. Old Father Hurst, a Baptist preacher, settled here in Indiana in a very early day and built quite a Baptist Church, calling it Mud Creek Church. He was a good preacher, and did a good work in that county as a pioneer preacher. His son, Emmons Hurst, was converted there in that church, and became a very useful preacher of the Gospel. They were both great friends of mine. This meeting was after the old man's death, but Emmons, his son, invited Brother Essex and me to labor in the protracted meeting in his church. They were in a very low state. They had moved from their old place, about two miles, to Slabtown, a little town on the railroad. The meetings continued several days, and we had a very good revival; so much so that several were converted and baptized, and Brother Essex continued to preach for them for some time, with good success; and they were built up from that meeting, to a considerable state of prosperity. So this completes the revival work for this year, commencing 1865 and ending 1866.

This year was one of the most prosperous of my life's work, at any place. So from the account of it,

you see that I have had seven special revivals this year, with two hundred and eight additions to the churches—one hundred and fifty-three of them I baptized, new converts; and organized two new churches—Acton and Brookfield—and assisted in the building of three good brick meeting houses in this field, costing, in the aggregate, about nine thousand dollars. So the cause of Christ among the Baptists was wonderfully built up in this part of the country, and the people most all seemed to be happy and enjoyed themselves better than they had all their lives. They would attend each other's meetings, and help one another and labor together for the good of all, and we had a revival all the year. I baptized some converts at two of the churches on one Sunday, and held services, I think, four times in the one day. It was the most glorious revival work I ever was in. I was kept busy all the time, going from place to place, preaching, praying and singing the songs of Zion, and working in the cause all the time, in some way or another; the people treating me well and were kind and good to us all the time. We had warm friends. They paid me as well as I could expect, and treated the family well.

Now, this next year—that is, 1866 and 1867—I find I was preaching to the same churches as last year—Acton, Brookfield, Bethel and Pleasant View. We had precious revivals this year, in almost, if not all,

these churches that had revivals last year. There were some additions in most all, but not so extensive as the last year, though the spirit kept up well. We worked and labored on the church houses this year, and they were almost all finished during 1867; and there was more temporal work done, and they all (that is Acton, Brookfield and Bethel) succeeded in finishing and dedicating their houses this year, with great success.

I notice that it was in this year, 1867, I assisted in a protracted meeting at old Big Blue River Church, in Shelby County, Indiana. Brother Essex, who was pastor, had been preaching there some time and they had not had a revival work there for a long period, and they were in a very low state, and the young people had grown up without religion. So, under all the unfavorable circumstances, we commenced the meeting, and Brother Essex would have me do most all the preaching. The people, and especially the young people, were very careless and wild, and unconcerned at first; the meeting continued, in the fore part of the week, some little interest was manifest and then it seemed to go down until the second Sunday night of the meeting. Brother Essex went and filled my appointments, and I stayed and preached for them; there was but little interest in the meeting, but we felt hopeful till Sunday night; then there seemed to be a great awakening, and several came forward for

prayers, and they seemed to be deeply convicted and they were. So the next day, when Brother Essex came back, it was just before the close of the meeting, quite a number were forward for prayers, earnestly seeking religion, and the interest began to be very great. The people of God became deeply interested and began to pray earnestly for the salvation of souls, and soon several were converted and came out rejoicing in a Saviour's love. I remember it was, I think, after Brother Essex came back, that at the close of the service, we gave an invitation for all who desired to seek salvation and wished the prayer and instruction of God's people to come forward; and then about fifteen sprang from their seats at once, and came rapidly down the aisle with earnest hearts, seeking the salvation of God. They filled the aisle and the seats around the pulpit. We had earnest prayers for their salvation, and nine of them professed conversion that night, and all of them soon made a profession and united with the church. The revival work went on, and several were converted that last week of the meeting. We had to close the meeting entirely too soon—it was on Friday night of the second week. I had to go home, as we expected to dedicate our church at Acton. It was a grand and glorious revival. The people of God of other denominations engaged in, and worked in the meeting well, some of them taking an active part in the work. There were over thirty

converted, and they united with the Baptist Church. They were very much built up and encouraged in the cause; most all were baptized as new converts, and it was one of the coldest days of the year, but they went right along and were baptized, some twenty or thirty of them, and they all got along well; none complained of taking cold or becoming sick from it. It was said that the Methodist preacher's wife said she had not religion enough to go into the river that cold day. But we did close the meeting too soon, sooner than it ought to have been for the good of the cause of the Baptists.

The Methodists, who had a meeting house within about a half mile of the Baptist Church, commenced a meeting immediately after ours closed, and they continued it till they had a great revival. It just came right out of the Baptist revival work. Some fifty-one joined their church, and, it was said, forty-nine of the fifty-one were immersed for their baptism. They had a happy time even at the river, obeying Christ fully in baptism. So the revival work that commenced with the Baptist protracted meeting had a powerful effect on the entire community, and great good was done.

In the spring of 1867 I had been preaching out in what was called the Jackson Joice neighborhood, about six miles east of Acton. I just preached of evenings through the week, once a month, and there

became some special interest in these meetings, and some professed conversion; and in considering the matter and the cause in that community, as there was a good interest manifested by the Baptists in the neighborhood, we concluded we would make an effort there, and, if possible, organize a Baptist Church, as it was remote from any other Baptist Church, at least. So we appointed the time to consider the propriety of organizing a church in that community. I think it was on the fifth Sunday in March, 1867; but before the time of my appointment they made some attempts to organize the church, but did not do it correctly; and, also, the Christians had a meeting at the same school house, and undertook to do something in their way, but did not do much any way.

So I went out to my appointment and there seemed to be something of an opposition, and some things looked as though they were not going to get along together very well, and there was some difference of opinion about the organization; but I preached on Sunday or Sunday night, on the church question; then we proceeded to organize a Baptist Church, but it was with some little difficulty that some would unite, but we succeeded and got the church organized, and got it named the East Union Baptist Church. We had felt that there was a good prospect for a revival at the last meeting, but we had so much caviling and difference of opinions about the organiza-

tion, that we became somewhat discouraged ; and the weather was so bad that night that few came out to meeting, and the next day was our election day for some officers in the township, and it was disagreeable weather, but we thought we would try some meetings at least. We were happily disappointed ; several came out to the meeting and we had a grand meeting that day. A revival manifested itself at once. It was all life, and darkness disappeared and light came in upon us, and we were greatly revived. Some two or three persons united with the new church by experience, and several prominent persons were received for baptism. It revived the people powerfully, and we felt very much encouraged and we continued the meeting night and day, and had a good revival. Several were converted and baptized, and I think fourteen additions to the church were made. We had a very happy time. The church about doubled itself.

I recollect old Brother Nichols and his wife, who were about sixty years old. They had never made a profession before. They were both clearly converted in this meeting. I baptized them, with several young converts, and they made faithful and devoted Christians. They have both died since, and I trust are in Heaven now.

A grand work was done, and we all felt happy over the results. The revival spirit continued in that church for a long time. I preached for them

over two years, and we had a good time, and they prospered and were built up very much and were encouraged.

The next year we had another glorious revival work there. I recollect the weather was very unfavorable, and when it was bad, rainy weather in that neighborhood it was difficult getting about, for it was swampy, low land, and very muddy. I recollect riding to the meeting and having to get off and hitch my horse a half-mile from the house. It was so muddy that I could not get along on horseback, so had to leave my horse and get along on logs, "cooning it," as we called it, through the swamps; but none of these things moved us. We continued this protracted meeting—I think it was in March, 1868—and the people would come out, and a revival began to be manifest. It seemed to commence among a large family connection named Means, and a great many of them were converted. They were a very respectable and extensive family. They were old settlers in that community, and they had a good deal of influence over each other, and they were blessed. I recollect that the day we baptized it was disagreeable weather, and we had sixteen converts to baptize, and I think more than half of them were of the Means family. They were prominent and good people. I had a very bad and disagreeable cold, and my voice had failed me to a great extent, and I was somewhat

afraid that I could not speak out so as to be heard saying the ceremony so that they could understand me; but as soon as I went into the water my voice began to revive, and I could speak better, and before I was done baptizing my voice was actually almost as strong as common, and I got well of my cold right away. We had a happy time at that meeting all the way through, and the converts generally made good, substantial members, and some of them are now pillars in the church. They soon became strong enough to build them a good frame church in the community. These revival meetings in this neighborhood were excellent, and will long be remembered by those who attended them. That church has got along well, and has done a noble work in that community and is still prospering and getting along well the last I heard from them. They had a good revival last year in that same church with a good many additions.

Now this revival extended to London, a little town on the railroad about three miles distant. I held a few days meeting there, and we had an excellent revival work. Quite a number of souls were converted and united with the different churches nearest to them. I recollect the converts generally were the prominent citizens in that community. I baptized several converts at that meeting, and a good work was done there in the cause of Christ. This revival work was felt and enjoyed all over the county for about six miles

square. I had a glorious revival most all of the year 1868. I see from my diary that I baptized ninety-five new converts this year; had some eight special revivals. It was in this year that we had another special revival at Acton, in which there were about forty united with this church. It was an excellent work. This was after the new brick church was built at Acton. I recollect of having the meeting in the new church, and it was pleasant to have such a revival in the new house of worship after we had struggled so hard to build it. Several young men were converted. This was the meeting in which our son, Carey Judson Smith, made a profession and was baptized with a good many other young men and young ladies.

I recollect a young Englishman who professed conversion and joined the church, and was baptized. He made an active worker in the cause. He was faithful as long as I knew him; he seemed to be a devoted Christian. There were some of the hardest cases converted in this meeting at Acton. I remember a man from the country who hardly every attended meeting at all, came in and was deeply convicted at once, and requested the prayers of the church and was soon happily converted to Christ, and came right out and united with the church and was baptized, and it was a strange thing to the whole community where he lived. He was an active worker, and they were soon

convinced that he was what he professed to be, and several of his associates were converted and united with us in this great work. This was a glorious meeting, and it helped the church wonderfully. I recollect when the protracted meeting closed, as there were so many young men that professed and joined the church that we had a young men's prayer-meeting. It was well attended, and was a glorious meeting. I met with them, and at their request I led the first meeting, and there were fourteen young men led in public prayer, and all seemed to get along well. It was a happy meeting and it did a great deal of good; for it started several young men in public prayer, and they did well in it.

Now, this brings us up to the last year in this sixth chapter. We had a good work this last year for I baptized twenty-three persons. This year we preached in several revivals, and there were some united with most all of my churches, and they were all doing well in these places in the churches.

This sixth chapter shows that in this period a great work has been done, as much or more than in any other period of five years of my preaching, in a good many respects, at least. It shows that I have preached and labored in about twenty special revivals, and baptized three hundred and thirty-six new converts, assisting in the building of four new church-houses, and organized three new churches. A good

many that were converted in these meetings were baptized by other ministers. Most all of the six years work and preaching were in Indiana. Now, this is the closing of our preaching in Indiana for this time, as my old church in Bedford, Iowa, called me back to that field. We left this interesting work and place on July 5, 1869, for Bedford, Iowa.

CHAPTER VII.

In Which I Give an Account of my Preaching and Labors in Revival Work for the Period of Five Years, Ending the Last Day of December, 1874.

In the sixth chapter of this book I gave an account of my preaching in revival work for that period of time, of five years ending the last of December, 1869. In this chapter I give an account of my preaching and labor in revival work for the period of five years ending the last day of December, 1874.

At the commencement of this period, January 1, 1870, I find that we were living at Bedford, Taylor County, Iowa, and pastor of the Bedford and Clarinda churches, preaching half of the time to each one of them.

We moved back from Acton, Indiana, to Bedford, in July, 1869, at the call of the Bedford Church, an old church that we organized in December, 1854, and had preached there for several years, but we had been back in Indiana, preaching about six years, as we have related in our former chapter. We left Acton the fifth day of July, 1869, and on our way we came by my brother's, David Smith, in Southeastern Kansas, to

visit them and to preach the funeral sermon of his little son William Smith, who was killed by falling from a wagon, June 1, 1869. My brother was so anxious for us to come and see them and preach his funeral sermon, that we made them a visit and preached the funeral sermon, and also preached several times in the community, and had a very feeling and impressive time among the people and good meetings. It seemed to be encouraging to my brother and family, and friends, in their severe affliction in the loss of his son, who was about fifteen years old. He was coming from the timber with a load on his wagon, and in going down into a little branch he fell off the wagon and was killed in a few minutes. It was a severe trial on the family and friends, but we tried to encourage them the best we could. We had a pleasant time.

Some revival interest was manifest in the meetings. One Christian lady got shouting happy and others were deeply interested in the meetings. Some of our friends that we had been acquainted with in Indiana, came about forty miles to see us and be with us in these meetings. We had a pleasant time. After staying there about two weeks, my brother took us up to Paola, to the railroad, about one hundred miles distant, and then we took the cars for Bedford, and when we got to St. Joseph, as there was no railroad from there, seventy-five miles, to Bedford, we met our son, William, waiting for us to take us up to Bedford,

and we arrived there Saturday night before the fourth Sunday in July, 1869, and the next day I preached to them and commenced labors as pastor of my old church.

We were warmly received by our old neighbors and friends, to whom we had preached from the organization of the church in the town of Bedford. We went to work preaching and laboring for that church and the Clarinda Church. The old church had run down considerably, and was in a low state, but it was not long till our prayer-meetings were of great interest, and signs were manifest of a revival work in the old church. Soon after we got there they gave us a fine donation of over one hunded dollars. They had a good supper and invited all, and there was a general turn-out of the people. I think there were twelve preachers of the different denominations there. We had prayers, religious speeches, and a good meeting of general interest. It was an expression of good feeling toward us in our coming back that was interesting to us, indeed. They took in for us in cash about one hundred dollars, besides a good many provisions, and other things were donated. I recollect conversing with several on the subject of religion. They expressed great interest in it and were thinking of coming out in the cause more fully. So it was a social, financial and religious success, and it was soon manifested, for it was just before New

Year, and on New Year's day we commenced a protracted meeting in the old church, in which we had one of the grandest revivals of religion that was ever had in that part of the country, and I believe it had commenced in the prayer-meeting before, and in the sociable or donation it was manifest that we would have a revival. They had not had a special revival work for some time. We had been in Indiana for six years, and it was considered that the cause of religion had declined in the community to a great extent. We had been working in the prayer-meetings and Sabbath-school, preaching for three or four months, and now it seemed that the time had come for a revival; so we got Elder Roe, who had been traveling and preaching as missionary of the Southwestern Baptist Association, to come and help us in the meeting. He did not come until Monday or Tuesday night of the first week of the meeting. Before he got there, there was quite an interest in the work.

We thought the prospect was good for a revival, as some had asked for the prayers of the church; but the first time that he preached, it seemed somehow that a gloom came over the meeting, and we all felt discouraged, or afraid that the work would not succeed, or come up to what we thought it had been coming up to. But in a few days there was a great awakening and coming up to the work to a wonderful extent, and

it was manifested that a revival was upon us with great interest. The people all turned out to the meeting, and the house became crowded to its full extent, and a great many could not get into the house, and conversions began to take place, and they began to tell their experiences, and unite with the church, and be baptized.

I recollect Brother John Evan, a member of this church, and an ordained preacher. He got so deeply interested in the work that he could not rest day or night. Several of his children were not professors of religion, and he went in the night to his oldest son's house, and talked with and prayed and urged him to seek salvation; and God wonderfully blessed him in his work, and gave him success. Three of his sons were converted in the meeting, and some of his daughters, and, I think, all the family who were old enough, made a profession, and came out in the cause. Our daughter, Electa Smith, professed religion in this meeting and united with the church. I baptized her with a good many others. The work went on powerfully, and the whole town and community became interested in the work. A good many of the young men of the place, who had been very wicked and reckless—had attended the saloon and places of wickedness to a wonderful extent—were convicted and converted in this meeting.

I recollect our son, Joseph C. Smith, who was a professor, was so awakened and revived so much that he worked hard for the conversion of his associates. He went out four miles with a family to pray and talk with them in their family prayer. They all prayed, and the man and his wife both professed the next day and joined the church. They had both been raised up and were Quakers, but I had the privilege of baptizing them both. Several colored people were converted and professed in this work. The meeting went right along for six weeks without intermission. It was one of the best and most extensive revivals that was ever in that part of the country. One hundred and three joined the Baptist Church, and a great many of them were prominent citizens in the town and country. They have made faithful and useful members of the church, and are doing a noble work in the cause of religion. I recollect that the Universalists became enraged against the meeting, and fell out with some of the preaching, because we preached of Heaven for the righteous and a hell for the wicked. It was said, and I believe it was true, that several of them, after the meeting one night, met together and denounced the preaching wonderfully, and got excited and talked hard against the meeting and preaching; that they decided that they would build a Universalist church house in Bedford, and have a preacher that would suit them.

So they, then and there, got up a subscription and handed it around and started it, and they signed from one hundred to two and three hundred dollars till they raised about fourteen hundred dollars that night. So they went to work and got an old Universalist preacher to come and preach to them and organize a church, and commenced to build in spite of all others, it seemed. But the sequel will show what it was. They went to work to build a Universalist church, and two men that were able, as was thought, took the responsibility, to a great extent, and they built a good frame church house. It turned out that these two men had most all to pay for it, as some of those men who signed their two hundred dollars that night backed out and refused to pay it. So they sued one of the men, and when he found he would have to pay it they compromised by paying part of it. So the whole thing became an entire failure, for they had to sell the church to pay the debts on it. The Presbyterians bought it and this ended Universalism to a great extent, in the town of Bedford. They have no church and scarcely any preaching now, and all the other churches are prospering and doing well. Universalism is one of the things of the past in that town and community. They are now a religious and church going people and Universalism and infidelity seem to be banished from the

place, to a great extent, and the cause of Orthodox Christianity is doing well.

This revival made a great change in the town and community. Before this meeting, drinking and intoxication had become very prevalent. An old settler had a saloon and the people patronized it to such an extent, and he had so much custom, that it was said he did not have time to leave his place of business to go and get his dinner, and he had to bring it with him. So it was evident he was making money to a great extent. He got to coming to the revival meetings several times and he seemed to be serious, and we believe he was awakened to some extent, at least. Most all of his customers were converted, and they determined not to go near his saloon any more, so that after the meeting, his custom was so cut off that he actually had to, and did quit the business entirely, and the town and community became a temperate place to a great extent.

I remember the case of a lady who was afflicted and unable to attend the meetings. She became convicted and converted at home, through the influence of the Spirit and hearing about the revival; and as soon as she got well enough, she came and told an intelligent experience of her conversion, and was received for baptism. We had one street meeting, and it seemed to have a good effect. The conversions and experiences were generally very clear and satisfactory. We

had some very interesting baptisms, and went to the river and baptized every Sabbath for several in succession. I baptized some twenty-seven converts at one time of baptizing. The work was one of the best revivals that I was ever in; it extended to other denominations; the Methodists and Presbyterians took in several members at the close of our meeting. This was the second great revival that the Baptists had had in this town—as I gave an account of in another chapter—and the results and effects are seen and felt in that town at the present time, and will be for years to come, for soon after the meetings closed, as the old church house was entirely too small for our congregation, we commenced and made arrangements and built one of the best brick meeting-houses in Southwestern Iowa. It is forty by sixty feet; it has a fine cupola and bell (which cost four hundred and twenty-five dollars), vestibule and gallery, the entire cost of building about seven thousand five hundred dollars. It was a big work for them to do, but we succeeded well with it, and I suppose it is all now paid for. It was dedicated by Elder G. J. Johnson, in November, 1871. We had a grand time. It has been used ever since. There have been several good revivals in that church, and at one revival in it over one hundred joined the church. It is in a prospering condition now, with their noble pastor, Elder Roby. They have a fine Sabbath-school and an excellent

prayer-meeting. They have built a fine parsonage, and are doing well. The church has a congregation of over two hundred members, and is the leading church in the town and community. They are having conversions, baptisms and revival work going on most all the time.

We had a festival in this church house while we were building it, just after it was enclosed, on Christmas, 1871. It was a grand thing for the church, socially and financially, for in the afternoon and night we cleared one hundred and seventy dollars. It helped us very much. The first winter after it was dedicated—that is, the winter of 1873, we had a revival interest, with several conversions and some baptisms. In the year 1873 I closed up my labors as pastor of the Bedford Church. During these three years of my pastorate there, I preached half of my time at Clarinda Church, about twenty miles west of Bedford, at Clarinda, the county seat of Page County. They had had a difficulty there in that church, and it was divided on the subject of secret societies, and especially the Masons. There were only eleven of them in the minority; the majority was unwilling to allow any one to belong to the church who belonged to secret societies. The pastor, and most all but these eleven, passed a resolution that they would not allow any one in the church to belong to secret societies; so these eleven claimed to be the first church at Clarinda,

and they called me to preach for them; and they reported themselves as such at the next association, and asked for a committee to investigate their claims, and they were retained in the association. So we went to work for them and, with others, had our meetings in the school house; we labored hard to build up the cause there, and the Lord blessed the effort and gave them success.

I preached for them about three years, and they rose up from the eleven to about seventy members. We had good meetings, and one special revival in which about forty were added to the church. The meeting lasted about four weeks, and it was a glorious revival work. It raised up the church to a state of prosperity and success. The other church held the house, and had at first over one hundred members, and it declined, and ours rose up till it was full as strong in members and interest as theirs, and the pastor quit preaching for them, and they got into difficulty and rescinded their resolution about secret societies, and sent a delegation up to the association at Hamburg, asking to be recognized with them as the first church of Clarinda. But after the discussion of the subject, they were rejected, and the association recommended both churches to go home and settle the difficulty and come together and unite in one church. So they took the advice and went to work in earnest to settle it, and they succeeded, and came together in one church,

and most all went together and worked well and have succeeded, and are now united in the one church.

During this period, January, 1872, I think it was, I had another at Peace Church, Missouri, and had some revival interest. I baptized seven converts there in the next year after this. In 1872, I held, with others, a protracted meeting at Smithfield, Missouri, of about two weeks; we had a glorious revival. They had no organization of a church of any kind. We had a fine revival work. I baptized twenty new converts, and organized the Smithfield Baptist Church with about forty members, as a result of the meeting. They went to work and had a good Sabbath School, and did well for a long time, and have built and paid for a good church house, and have had several revivals in it, and a great many have professed conversion in that community. Though they have had some trials, yet they are going on and holding up the cause in that community.

Now, in this period, in 1872, the Iowa Southwestern Baptist Association met at Villisca, Iowa. They appointed me as their missionary. I accepted it and went to work for the association with some considerable success. I see from my journal that I had some six special revivals, and seventy-four additions to the churches. I recollect that my first revival this year was at a little town called Memory, Iowa. I assisted Brother Ellis in a protracted meeting for about

two weeks. We had a fine work, all things considered, and a good many conversions and baptisms. There were nearly twenty additions to the church. It was in a very low state when we commenced the meeting, but it was greatly revived and encouraged. Brother Ellis, who was pastor, did the baptizing. It was an excellent work, and a larger interest was taken in it than ever before. A good work was done, and the church was very much built up and prospered. It did well for some time. My next revival was at Harlin, Shelby County, Iowa, where my old pastor lived, the one who baptized me—Elder Joshua Currier. They sent for me to come and hold a protracted meeting with them at their county seat. So I went up there in November, 1872. It was very cold weather when I went, and it continued cold all the time. We held the meeting which continued about six weeks, and we had an excellent revival, considering all the circumstances. The church was in a very cold state. They had quite a serious difficulty with a prominent member, and it seemed very hard to get it settled, but by persevering in it, we got it settled, and the meeting went on. The first week or two there was not much interest, only to settle the difficulty; but we persevered.

Brother Lambert was pastor at that time. He worked hard, for it was a hard place to work. Brother Currier and his wife labored hard, and at-

tended most all of the meetings and worked well. At length some interest began to manifest itself. We would have prayer meeting every afternoon, and at night preaching. One afternoon, while we were in the prayer meeting, there was a man in his corn-field gathering corn, and while there alone at his work, he was suddenly struck under conviction, so much so that he came to the meeting that night for the first time. We could see that the man was serious, so we talked to him. He said he was interested and desired to be a Christian; so he came forward for prayers that night, with a deep feeling of conviction, with several others who were deeply convicted and seemed to be earnest seekers of salvation. He told how he had been convicted, all at once, in his corn-field that afternoon, and seemed to be in great earnest about his soul's salvation. It was but a short time, as we prayed earnestly for his conviction, till he was converted and came out and told his experience, and then his wife became interested and professed conversion. The revival went on till some fifteen were added to the church, mostly by experience and baptisms, and they kept me there for about six weeks. I preached forty-two sermons in the meeting. They treated me and the cause well; gave about sixty dollars, to be paid on my salary. I shall always remember that meeting with pleasure and delight. It was a great privilege to me to labor in a meeting so long with

my old pastor, that I had not been with for so many years, who had been the means of my conversion and baptized me, and I was with him for about five years in protracted meetings and revival work over twenty years before that. He had assisted and encouraged me very much when I first professed religion, and had helped me into the work more than any other man that I ever had been with; so it was a happy meeting to me. I asked him for his criticisms. He gave some, but he was not as severe with me as I expected him to be, for I knew him to be a well-informed preacher of the gospel, who understood his work well, and that he was one of the best of men. The church has been doing well ever since, and they have had a good many revivals, and are in a prosperous condition now.

Our next revival for this year was at the West Nodaway Church, Page County, Iowa. This church had nearly gone down, and they desired me to go there and hold a protracted meeting. I went and preached about two weeks for them. We had some considerable revival interest. Several professed conversion; the church was very much revived and built up, and a good work was done. Some joined the church and were baptized, and some of them had been members of other churches. It was an excellent, good meeting for that place.

I went next to Sciola, and held a meeting for several days. Elder Roe was pastor of that church and

wanted me to assist him in a meeting; as I went by his house, his wife was sick and he could not go. I went on and commenced the meeting. He had had some revival there the month before, so now we went to work and we had a noble revival. When he came it was doing well. He could not stay but a short time till he had to go back to his sick wife, and after he left a new interest was awakened, and several were converted and joined the church. We had a happy time. I recollect that a very large and influential man joined the church and came out in the work. They were very much delighted with some of the old songs that I sang in the meeting, such as "I have some friends in glory." It was a good work done, and the cause prospered there and did well for many years. They built them a fine church house. It is a good community and they have had several revivals there. For a country place it is getting along well.

My next revival this year was at Sidney, Fremont County, Iowa. When I came here from Sciola I had a letter from Sidney, requesting me to come immediately and hold a protracted meeting. That was in February, 1873. I went immediately and when I got there, I found the church had nearly gone down, and had not held meetings for a long time. Some difficulties and trouble were in the church, and all seemed to be discouraged and felt that nothing could be done; but I had faith that something could be done, so I

went to work in earnest—had meetings day and night for about two weeks. At first very few attended the meetings, and but little interest manifested itself; but I would have my talk in conference meetings, till at last we had a grand break down of heart and confessions all around, and all wept like children. It was a good time and the revival began, the old members began to come in, and soon interest began to be awakened and the work was wonderfully revived. There were some conversions and additions to the church by experience and baptism, and we had a glorious meeting. By this time they began to talk about calling me to preach for them, and as the Missionary Board had said to me that if any church wanted me to settle with them and take charge of their church for this last half of the year, that I might do it, the Sidney Church gave me a call, raised the salary and desired me to move to Sidney. So, in March, 1873, we left Bedford and moved to Sidney, Iowa.

I commenced preaching for them all of my time and had a very pleasant pastorate; had good meetings most all of the time we lived there—one year and a half. We had some special revivals in that church and community; the congregations became large and attentive during that time.

We had a very good revival in the Sidney Church the next winter, with several additions by experience and baptism. The church was much revived, and old

members who had been out of this church were restored, and came back again. There was a general increase of interest in the congregation and community. So the church that was, when we went there, in a low state, was raised up to a state of prosperity. I preached most every Sunday three times, morning and evening at Sidney, and in the afternoon in the country school houses. I had an appointment in what was called the Lacy Grove School House. They had an organization of a church out there. They invited me there to preach for them on Saturday and Sunday afternoons, so I engaged with them and preached to them while I was at Sidney. We had in that time a protracted meeting with them of about two weeks, in which considerable revival work was done—some conversions and baptisms. A good work was done for the opportunities we had there. It is a good community, and we most always had good meetings there.

We also had an appointment at the Center School House. I preached on the Sabbath often to them in that community. I could see that there was some special interest in the meetings, so much so that in the summer of 1874 we had a protracted meeting there. We had a good revival work. The meeting lasted about two weeks, of evenings mostly. There was quite a special interest taken in it.

I recollect an interesting young man, who had been at the Des Moines Baptist College attending the school, but was converted and baptized at the Des Moines Baptist Church, and came home with a warm heart. He was interested in the salvation of his friends. He would talk and pray in the meeting and exhort his friends to seek salvation and come out in the service of God as he had done. It had a good effect in the community among his friends. His father was an old man about sixty years old, but never had made a profession of religion. His wife belonged to the Methodist Church, and was a good, pious woman; but at this meeting we could see that the old man was deeply convicted and became anxious about his soul's salvation. He soon asked for the prayers of the church, and we talked to him and encouraged him to seek salvation in earnest, and he did, and we all prayed for him especially, for he was an old man. We felt it important that he give himself fully to the Lord, and he did so; for he was at home one morning feeding his stock and concluded he must go to himself and pray; so he engaged in earnest prayers, and right there and then he was happily converted, and went right in and told his family that the Lord had forgiven him and that he was happy, and had an evidence in his mind that he was converted.

He would tell everyone he met what the Lord had done for his soul. He had a bright evidence of

his acceptance with God, which he never had before; and in the afternoon meeting he met me as I went into the house, and took me by the hand and said he was ready to go with me now. He told me that the Lord had that morning converted him, and he was happy, and would now join the church and be baptized. He talked in the meeting that afternoon and told his experience; he said he had just been truly converted to Christ, and that he now intended to serve the Lord as long as he lived. So he came right out and was received for baptism; and his wife also came forward and united with us in the church; she had never been baptized, and I think one or two others of the family were converted and joined the church. The whole community became interested, and several were converted. It was an excellent revival, in which some twelve or fifteen were converted and united with the Sidney Baptist Church. We had two baptismal meetings; they were the most interesting baptismal seasons I most ever saw.

The old Brother Chestnut and his wife were baptized. The old man got happy and praised God at the top of his voice, and after he was baptized he walked on the bank of the river and exhorted the people. It was very affecting; almost all wept like children. At the other baptism the converts were happy. An old Methodist sister shouted on the bank when her son was baptized. It was a glorious meeting. I

shall always be glad that we had this meeting at Center School House, if it was an out station from the Sidney church, for it was a meeting in which souls were converted, and I believe will be saved in Heaven. Just that old man's conversion and baptism was more than enough to repay our labors and efforts with the Sidney Church and community.

We had a great temperance revival while we lived at Sidney. It was a place where drinking and saloon keeping was the order of the day, and a great many were in the habit of getting drunk, and drunkenness was carried on to a great extent. One man had kept a saloon there for over twenty years, and had become wealthy; he built him a fine brick saloon, and had it furnished nicely. He had made a great many drunkards in that town and community. So the first year we were there, the Methodist preacher came to me and suggested a temperance union prayer meeting, and I at once said, "Yes, I was in for that." So we appointed a meeting, first, one at the Methodist Church and the next one at the Baptist Church. We got Judge Day, one of the Supreme Judges of the Court, who was a temperance man, to attend these meetings, and explain the law. We sang, preached, prayed and had the law explained. At the second meeting the saloon keeper, I think, was there, and the drug store men and all who sold whisky became alarmed, because the law positively forbid, and threatened a heavy fine on the

very work that they were doing; and this old saloon man got so alarmed that he shut up his saloon for two weeks, and then finally opened only for the sale of beer and wine.

The drug stores did quit the business of selling whisky, and several men quit the cup and became sober men, and a great change was made in favor of the temperance cause in the town and community. It was said that there was less drunkenness there than there had been for twenty years before; a great work was done in the temperance cause, and it evidently began in the union temperance prayer meeting. It was carried to such an extent that a lady sued the old saloon keeper for making her husband a drunkard, and had an exciting trial in the Sidney Court for about four days, resulting in a verdict in her favor, and he had to pay her five hundred dollars damages. It was said it cost him about one thousand dollars, and would have cost a great deal more, but he got a man on the jury that made the jury come down to five hundred dollars and costs. It is said that Sidney is a temperance town now to a great extent.

Now, in August, 1874, I received a letter from Brother Mintonye. of Osceola, Clark County, Iowa, that they wanted me to move there and take charge of the Osceola Baptist Church, which I had organized some ten years previous, and they were without a pastor. The invitation was so urgent that I went up

the first of September and preach a few days, and they gave me a call and I accepted it, so after a year and a half of preaching and work as pastor of the Sidney Church we moved to Osceola, Iowa, the first of October, 1874, and took charge of the Osceola Baptist Church; but soon after that, before we set up at housekeeping we had been invited to go back to Indiana on a visit, and to hold some protracted meetings with my old churches that I had preached to for years before.

We stored our goods in Osceola, and took our trip to Indiana and Pittsburg, Pennsylvania. We were gone about eight weeks, and had a good time with my old friends and churches, at Acton, Indiana, with some special revival work in that meeting, resulting in some five or six additions to the church. I had the privilege of baptizing some of them in the river at my old baptizing place some years before, near Acton, and had a very happy and good meeting with them. The next two weeks we spent in preaching at Brookfield, one of the churches that I organized, and where I had preached several years. We had a glorious revival there, with twenty-four additions to the church. It was a noble and glorious work. The church was wonderfully revived and a good work was done; most of them were new converts and were baptized. In these meetings some fine young men and young ladies were converted and baptized. It

was a happy time with us all. I had the privilege of preaching in a good many of the churches that I used to preach to, with delight and pleasure. It was very pleasant to meet old friends that we had labored with in the cause in years gone by. I preached at Pleasant View, one of my old churches, and had a good time with them; then at East Union Church, one of the churches that I organized, and had had several revivals, as I have given an account of in this work. We had a good meeting there and a good time.

I also preached at old Sugar Creek Church, where I had preached for years before. It was good to meet with them once more. Then I preached several times at my old Little Blue River Church, where I was raised and converted, and ordained to the work of the Gospel ministry, and where I had preached to them and labored with them for years as their pastor; where we had had many revivals together, and where I had got them together as one church, when they had been divided in two churches for seven years; and where one hundred and four united with them at the meeting when they came together in one church. We had a glorious time with them at the last Sabbath's preaching there. We had a great time, a good spirit was manifested and we were all happy. It was a glorious meeting with old friends once more, and it was the last with some.

My wife and Thomas and I went on from there to Pittsburg, Pennsylvania, to visit our son-in-law and daughter. We had a glorious meeting there. I was with them one week, and on the Sabbath that I was there I preached twice—one sermon for the Baptists on Mount Washington. The deacon gave me five dollars for that sermon. We had a good meeting. I preached at night for the Methodist Church, and had a good time there. Both times I preached to entire strangers. I heard a sermon on Sunday morning by Elder Pierson at the Fourth Avenue Church. It was a good sermon Then I was in the ministers' meeting Monday morning and got acquainted with all the Baptist preachers of the city; there were fourteen of them. We had a good time. I delighted to tell them something about our western work. I left my wife there to visit two weeks longer.

I came back to old Bethel Church, Indiana, near Indianapolis, to hold a protracted meeting. I preached for them about two weeks. It was one of the old churches that I formerly was pastor of and preached in about four years. We had some of the best revivals there that I ever had. It was there where ninety-five joined the church in a two weeks' meeting. It was one of the oldest and best churches in that whole country, where great good had been done in the cause of Christ. We had, at this time, a good meeting for the church. I was happy to meet so

many old friends that we used to work with in the cause of Christ together. There was no special revival at this time only among the members of the church, with only one addition. There had been some great trouble and difficulty occurred just before we got there, and it seemed almost impossible to have much of a revival, but we had a good time. I think the church was very much blessed; they treated me very kindly and all seemed glad to see us, and they donated me over fifty dollars for my visit and preaching among them for this time. They felt under obligation to me especially for my former labors in their church and community, for they knew a great success had been attained while I labored with them as pastor.

My wife came back from Pittsburg at the end of the two weeks' meeting, and we visited our friends on Little Blue River a few days; had a pleasant visit with them, and preached our last sermon to them on Sunday, and had a happy time with them. It was pleasant to preach in the same old church where I was first converted and joined the church over thirty years before. It seemed to give new inspiration to look on the faces of some that were with me in my beginning as a Christian, and with me when I first began to preach the Gospel; who had given me aid and comfort in my first commencement of the great work of life, preaching the Gospel of Christ to dying men. It was sad to take the parting hand, not to meet any

more on earth, though we hope to meet many of these old brethren and sisters in Heaven.

I recollect a special revival work that I had in Iowa in this period that I have not given any account of. It is of some special interest, and I will narrate it here now. It was when I was preaching at Clarinda, Page County, Iowa. In 1871, or about that time, a young man came to me at a late hour of the night and requested me to come to his neighborhood, about fifteen miles distant, and hold a protracted meeting in his destitute community. He said he and his father had been members of the United Brethren Church, but they had concluded if I would come there and preach and organize a Baptist Church they would unite with it. He said there were others that would go into the Baptist Church, if they had the opportunity.

I felt it was a Macedonian cry, "Come over and help us," and I went and held the meeting, and we had a fine revival interest. Several were converted and baptized and we organized a Baptist Church with some twelve or fifteen members. Special interest was manifested and a good work was done, for Brother Ellis, the young man I spoke of, was a married man, and his wife was a Baptist, for I had baptized her some years before. About a month after the organization, he was called to preach. He had been a school teacher, and a good worker in the United Brethren Church, but now he had embraced the Baptist views

of the Bible and become a Baptist. So the little church licensed him and he went to work—preaching the Gospel, and he did astonishingly well right in the start, and he soon gave himself wholly to the work, and his preaching was blessed to the conversion of souls in a neighboring community, and they called for his ordination. So a council was called, and he was examined carefully and ordained to the work of preaching the Gospel, and he has made one of the most successful ministers of the State. He became a good revivalist, and is still in the work, doing good wherever he preaches. The church at that place never raised up to any great state of prosperity, but its organization called out and aided and helped one of the best ministers in the State, and that was a noble work.

Now I came back to our starting from Little Blue River Church to our home in Osceola, Iowa. We arrived at Osceola safe and all well, about the middle of December, 1874, and commenced to preach there as we had agreed. We had good luck and got along well in all of our visiting. I shall never forget the kindness and liberality of my old friends. It cost us about one hundred and eighty dollars—that is, the entire trip to Pittsburg and back to Osceola, and the friends back there donated and paid it all, and more, too, for which we were thankful to them. So in this period, we see from this account, that I have preached in about fifteen revivals and baptized one hundred and fifty new converts. This closes my seventh chapter.

CHAPTER VIII.

In which I Give an Account of My Preaching and Labor in the Period of Five Years, Commencing the 1st day of January, and Ending the 31st of December, 1879.

Now, at the commencement of this year, 1875, we are living at Osceola, Iowa, as pastor of the Osceola Baptist Church, and also preaching at Vernal Baptist Church, about ten miles southwest from Osceola, at a little town called La Salle. These two churches were in a very low, cold, backward state, and the cause of religion was in a declined state in this part of the county. My first revival in this field of labor was at La Salle, Vernal Church, Clark County, Iowa. This church was in a very low state. Their house of worship was not finished, and only temporary seats were provided. They had not had a revival for several years, of any note. The church had just gone through a good many difficulties; but the time had come for a great change and a glorious revival. I took charge of the church about the first of January, 1875, and commenced preaching in earnest. I think in February, 1875, we commenced a protracted meeting. Although the church was in a low down state, the

community seemed to be ripe for a revival of religion. Very soon after the meeting commenced there seemed to be a manifestation of God's Spirit in a revival work of grace among the people.

I remember one young married lady, who had never professed religion. She was converted and came forward and told her experience and was received for baptism. Then the revival began with power; all felt its influence to a powerful extent. We were encouraged to believe that we would have a great work. So we did; the meeting lasted about five weeks, and many souls were converted. The whole community was awakened and revived, the congregation became large, day and night, and there was a great power in it. Conversions were taking place every day, and some of the hardest cases in the community professed religion and joined the church. The young people, most all in the neighborhood, became converted and were baptized, and a good many old persons were converted. The meeting was of great power and influence in the entire community. A great many backsliders were restored, and great good was done in the entire community. It was the best and most extensive revival that they ever had in that part of the country. The church was raised up from a destitute condition to a high state of success. A good many Methodists and Christians joined the Baptist Church and have made faithful members.

I remember one Methodist family of about eight joined the Baptist Church. The children who were not converted became interested specially; some of them experienced religion and were converted, and joined the Baptist Church and were baptized, and their father, Brother Crawford, who had been a class leader, and had been licensed by the Methodist Church to preach, but was in a somewhat cold state, came to the meeting and became wonderfully revived and was glad to see his children taking such an interest and become converted in the Baptist Church, and being baptized, for we baptized some nearly every Sunday during the meeting. The revival was going on with great power, and Brother Crawford began to study his duty about being baptized himself, and joining the Baptist Church. So he, after mature thought and examination of the subject, came to the conclusion that immersion was the right way, and he came out and joined the Baptist Church to be immersed. I had the privilege of baptizing him and his wife, and several of the children. Brother Crawford came out happy and is a good worker in the cause, and was impressed to preach. The church licensed and ordained him to the work of the gospel ministry, and he has improved a great deal, and has been useful in preaching the Gospel; he has had a good many revivals and organized a church and baptized a good many converts, and is still, the last I heard from him, preaching the Gos-

pel and doing well in the work. God has blessed him abundantly in the good cause. The meeting at La Salle continued with powerful interest for five weeks, and eighty united with the church, most of them by experience and baptism. It gave great strength and efficiency to the church. It was one of the best meetings that I ever was in, and a great work was done for the Baptists all over that country. They organized and carried forward a fine and successful Sabbath School, in which a great many took a part, and great good was done in that Sabbath School work. They established a prayer meeting every week and the whole community became alive in religion; larger congregations came out to the meetings than ever were known before. They went to work immediately and finished up their house with fine painted seats and made their church more comfortable and attractive than it ever had been before.

I preached for them two years. We had another revival the second year, with several conversions and additions. So for the two years there was a very good work done in that community, and a great change for the good of the church and neighborhood, and over one hundred joined the church there. I shall always remember these meetings with pleasure and delight. My next revival was at Osceola, just after I closed the meeting at La Salle. We had about three weeks' meetings at Osceola with considerable revival inter-

est, with about ten additions to the church. They had not had much revival interest for several years. While I was at La Salle holding the revival the different denominations held about a four weeks' union meeting at Osceola, but had but little success—I think no conversions at all; so the first week of our meeting there some joined by experience and by baptism, and at the commencement of the second week of the meeting the Methodist preacher came into our meeting and it seemed he wanted to come and preach for us some, and as he was the champion of the Methodists in that country, and was an able preacher, we invited him to preach and help us in the meeting, not as a union meeting, for he said he was done with them, for they had done nothing in their union meeting that was just closed. He said there must be some denomination to take charge of the work. He came in and preached for us most all that week, and the interest did not increase, but rather declined, and on the second Sunday night of the meeting I baptized some converts that had joined before he came in. I did say a few things in favor of immersion, and that or something else kept them from coming back any more. That meeting did great good for the Baptist Church, for we got some good members who made faithful workers in the church. We lived there and preached for them three years at Osceola and in that part of the county, and though there was not a large addition to the church, yet there was a

gradual increase of interest and additions to the church. Thirty-three members united with them at Osceola, and as I preached half of my time to other churches, we believe and know that a good was done, for just two hundred were added to all of those churches during the three years we were there. I baptized two brethren who came from the Methodist Church and adopted the Baptist faith of the Bible that have made good and useful ministers of the Gospel. Brother Archer, whom I baptized at Osceola, was a circuit preacher for the Protestant Methodists—a very promising young man, who preached well. While on the circuit with his colleage and old pastor he became convinced that the Baptists were right—that immersion alone was the only scriptural mode of baptism, and that infant baptism was not taught in the Bible. He resigned his work at one of those quarterly meetings and came to Osceola, his former home, and I had a conversation with him and found that he had decided to unite with the Baptists and be baptized.

He went and preached in the morning at the Baptist Church, and at night he preached at his old mother Methodist Church in Osceola. At the close of his sermon he thanked them for their kindness to him, but had to tell them that he had changed his views on the subject of baptism, and that he had decided to unite with another denomination. He came to the Baptist Church and told his experience, and

gave some of the reasons why he wished to join the Baptist Church—because he now believed, as they did, that immersion alone was baptism, and so far as he understood it, he was a Baptist in sentiment, and wished to unite with them and work with them in the cause of Christ. He was received for baptism that same evening. , He preached an excellent sermon, and gave his reasons for changing his views. And I had the privilege of baptizing him in the beautiful pool or baptistry at Osceola. We had a happy time, and he was well pleased and enjoyed his obeying Christ fully in baptism. He had no more trouble about his baptism, for he came out strong in the faith, and we were all happy to see him do as we Baptists believed; but I tell you, his people whom he left did not enjoy it at all, and were very much displeased with it. His old pastor wrote a letter to him, trying to deter him from joining with us. He abused the Baptists very much, and did all he could to keep him from leaving them, but it had no effect at all, for he was firm in his mind that his duty was to be a Baptist ; so they could do nothing with him to keep him from coming out with the Baptists.

On Thurday night, after he was baptized at our church meeting, the church licensed him to preach the Gospel, and he soon received a call from two churches in Appanoose County, Iowa, and he went to work for them, and was soon ordained by them, and he has

made an able and successful preacher in the Baptist church, and is doing well, and is well pleased with his change.

I also had the pleasure of baptizing a prominent lawyer while I was at Osceola. I also raised while there six hundred dollars in notes and money to pay off their church debt. We also raised about two hundred and twenty-five dollars in cash, and bought and paid for a thousand pound bell, that was said to be the best in Iowa. So we are encouraged to the belief, and know that there was a good work done for the cause of Christ and the Baptists while we were at Osceola. Though it was a great sacrifice to us, yet the people treated us kindly, for which we are grateful to them.

The next revival that we notice was at the Banker School House, about twelve miles southwest from Osceola. This was an out-station from the Vernal Church, about five miles distant. The first year I preached at Vernal Brother Taylor came over and urged me to go over there and preach some for them; so I went and preached of afternoons from Vernal Church. It was a very wicked neighborhood, but soon there were signs of interest in the meetings of a revival. It had been a hard place for ministers to preach in, for the young people were so wonderfully wild that it was thought by some that nothing could be done there. We had some revival interest in the

first winter. In the spring of the second year that I was at Vernal we had a regular protracted meeting of about three weeks, and we had a fine revival. About twenty-five joined the arm of the Vernal Baptist Church, most of them by experience and baptism. It was an excellent revival. Most every one became interested in it, and a great change was made in the community. At the close of the meeting we organized a Baptist Church with about thirty members, and it was a strong and interesting church from the first, for a new church just begun, and they continued to work in the cause and did well; so that while I preached for them, a little over two years, they got along well, and several additions were made by experience and baptism, and when I closed my labors with them they were doing well.

Now, I notice the next revival at Smithfield, Mo. While I lived at Osceola, the Smithfield people requested me to come down to their church and hold a meeting with them, and be with them when the Spring River Association met at their place, as they had just finished their church house. That was in September, 1876. My wife had been there on a visit for four weeks, and I went to their association, and was with them and preached the first sermon in their new house of worship. I enjoyed the association well. They had me preach on the Sabbath, and at the close of the sermon I gave an invitation for any one who

wished to join the church to come forward. Seven united with them. We had a glorious revival meeting. They got me to take the collection for the associational mission, and they received over one hundred dollars for the mission work in the Spring River Association. We continued the meeting for about two weeks, and we had a glorious revival, with seventeen additions to the church, several of them by experience and baptism.

One old sister Alexander, who joined by experience, had never made a profession till now. She obtained evidence and became satisfied of her conversion in this meeting and I baptized her with several others. She was seventy-three years old. She was happy in her baptism and got along as well as any others, and came out of the water rejoicing in the Lord. She has made a faithful member ever since.

A good work was done, it was an excellent revival and gave great encouragement to the church, and the cause was built up greatly. When I left them they were doing well. They urged me very strongly to move down there, but when I went home the circumstances were such that I could not go.

My next revival was at Centerville, Iowa. Elder Edwards, who was pastor there, and who had done nobly with his people, had just finished a parsonage and a good new house of worship. He urged me to come there from Osceola and preach the dedication

sermon and stay and preach for them two weeks. So I went, an entire stranger to all but Brother Edwards' family. All the other churches dispensed with their meetings that day. I found a beautiful meeting house all nicely finished. They were about three or four hundred dollars in debt for it and their parsonage. There was a large congregation gathered. I preached and had quite a good attention. We took the collection and subscription and raised more than the amount to pay the entire debt; had a glorious dedication service and a great success in that meeting. All seemed to be well pleased. We continued the meeting. I preached about two weeks, and we had a glorious revival work. It was hard getting along the first week, but on the second Sunday night there was a good interest awakened and signs of a revival. One man came forward and professed special interest in his salvation. He was soon received by experience and for baptism, and a good revival commenced. Others were awakened and converted and the revival work went on prosperously. I had to leave after being there about two weeks. Twelve had joined the church and the interest was increasing, and souls were being converted most every day. So Brother Edwards, the pastor, continued the meeting, and they had the greatest revival they ever had there. Fifty-five were added to the Baptist Church. Most of them were new converts by experience and baptism.

I had the privilege of meeting an old friend of mine, Brother Brand, who was my preceptor and teacher in Franklin College about thirty years before that time. We had a fine meeting together, and we enjoyed it well. It was pleasant to meet with such an old friend, especially in a blessed revival of religion as that was. The church and people treated me very kindly and paid me well for my work there.

The last year that I lived at Osceola I preached for the Bethesda Church, in Madison County, Iowa, and also in Union Church a part of the time. We had some revival interest at both places. The Bethesda Church had great difficulties and troubles for several years. It was said it was the banner church for difficulty. I preached for them about nine months, and we got along tolerably well—some jarring, but not near so bad as it had been before, and we had some revival interest. Several professed conversion and were baptized; so we had some pleasant meetings, the church was improved quite a good deal, and I believe a good work was done, considering all the circumstances. We ordained one young brother to the work of the Gospel ministry while I was there. I preached a part of the time in connection with Bethesda at Union Church, which was about six miles distant. We had some revival interest here. Some professed conversion and were baptized; had some very good meetings with this church, and some good was done;

had some profession and baptisms at Science Hill Church this year—that is, the little church that we organized at Banker's School House; received some valuable members; had some excellent meetings with them, and we held our East Grand River Association this year in August at a little town on the Burlington and Missouri River Railroad, about ten miles west of Osceola. I was pastor here at this time; had preached for them about a year; had not had any special revivals there, but some good meetings. At this association we had a fine meeting. A good many ministers and members from a distance were there; had some fine preaching and a good time generally.

One thing that made the meeting interesting was the presence of Sister Ella Miller, whom I had baptized several years before, and was now under an appointment as a foreign missionary to Burmah. She gave us some excellent talks and told her experience in being called to that work, which made a powerful impression upon the people. Her father and mother were present. He had been a successful preacher of this association for several years. It was a glorious associational meeting. Many were affected to tears, and the parting was a scene of great interest, as she was regarded as a pious, intelligent Christian worker by all who knew her; she was expecting in a short time to sail for Burmah to teach the glad tidings of salvation to the heathen. They gave her a good collection

and pledged her our prayers and sympathies for her success in her chosen work.

Another thing that made the association interesting was the preaching and lectures of Dr. Dunn, President of Pella College. He had traveled in the Holy Land, and was at Jerusalem. He gave us, in a lecture, an account of that country, which was of great interest to the large audience, and made the meeting interesting and pleasant. So we had a good meeting of the East Grand River Baptist Association. It was the first Baptist association that was ever organized in Southwestern Iowa. It took place in the blacksmith shop in Bedford, Taylor County, Iowa, in October, 1856. It was then called the Bedford Baptist Association. Its name was subsequently changed to East Grand River, and out of this first organization, in about twenty years, four associations have been formed in Southwestern Iowa, which number now about eighty churches, about four thousand members, and are doing well. This closes up my preaching and work in Iowa, as I had received and accepted a call to the Smithfield Baptist Church, Jasper County, Missouri.

We moved from Osceola, Clark County, Iowa, to Smithfield the 28th day of September, 1877, and went to Sidney, Iowa, to visit our friends. I preached for them twice at Sidney on Sunday; had a good time with them, visiting our son Joseph and his family and many friends. We started from there on the 4th day

of October, 1877, and arrived at Smithfield the next day, and commenced preaching and laboring with that church the first Sunday in October, 1877. I preached half of my time for them at Smithfield the first year, but was called and preached the other half at Carthage.

At Smithfield the first year we had some special interest and revival work. Twelve or fifteen united with the church the first year; found some opposition on account of what is called the alien baptism question, that is, there was an objection to receiving a member who had been baptized by another denomination. It evidently caused trouble, and the revival did not succeed to that extent that it would have done, if it had not been for this opposition. In my second year at Smithfield we had a good revival in which there was a good work done. Several were converted and baptized. Some very good members were received. It was a very good and special revival interest. Several heads of families were converted and baptized, and a good work was done. The whole community was interested. Several professed and joined the Methodist Church. It was the best meeting they had had for several years. Fourteen were added to the Baptist Church, mostly by experience and baptism. There has not been so much interest in this church this year, that is, 1880, and we believed it is on account of the anti-alien principles in some of

the members, and opposition that is brought to bear against the Baptist Church in the community without a just cause; but we are hopeful that there will be a change for the better in the church and community.

Next, I note that in November, 1878, we had a good revival meeting at Columbus, Kansas. Brother Floyd, who was pastor there at that time, sent for me to come and assist him in a protracted meeting at Columbus. I went and spent about three weeks in preaching and working in a protracted meeting, and we had a good revival meeting. The church had been in a very low state; only a few could be got out to their meeting. It was soon manifested that a revival was coming upon us. The church began to be revived and souls began to inquire the way of salvation, and a good many professed conversion and united with the church and were baptized. The meeting went on with a good interest for about three weeks. The church was much revived and twenty-six were added to it, and it seemed to be a good work, and was, I believe; but somehow the pastor moved away, and the church has not been prospering as it should and ought to have done.

Now we will notice an account of the work here at Carthage. In November, 1877, the second Sunday, I took charge of the church here. It was in a very low state; they had not had preaching for some time, and they had had great difficulties, so that the church had

almost gone down to nothing in influence and everything else. So we commenced preaching and laboring to raise it up again. The first year quite a favorable success was made. We put new seats in the house and painted it nicely and it made a great improvement in the looks and convenience of the house. The congregation began to increase and something of a revival spirit was manifest, and some souls were converted and united and baptized. About thirty additions were made to the church the first year, so it was manifest that a good work was done and that the church was raised to a considerable state of prosperity and success that it had not had for some time before. The second year was a year of more prosperity than the first, for we had a fine revival, by which the church and community were very much blessed. We held a protracted meeting here at Carthage in the winter of 1878, and though it was the coldest weather most ever known here in this country, we continued the meeting about four weeks right along through the holidays of Chrismas, and the result was a good revival. The church was very much built up, a good many were converted and added to the church, mostly young people. It was given up to be a good work. Twelve united with the church, mostly by conversion and baptism, and the interest still kept up good most all the year, so there were some uniting with the church most all the year. Twelve joined the church in the pro-

tracted meeting; nine of them were new converts and were baptized. Forty additions were made to the church during this second year. So the church was and is in a good state. We have also an excellent Sabbath-School work being done—nearly one hundred in attendance. We also have an excellent prayer meeting that is generally well attended and is doing well. The church has put in a fine carpet and a new organ, which makes it as nice a room for worship as any in the city. So the Baptist Church has a good influence among the people and is to some extent a good working church.

During this second year's work at Carthage we held a protracted meeting at an out-station about three miles southwest, at a school house, in which we had a good revival interest. Eight united with the Carthage Baptist Church, seven by experience and baptism. It was an excellent meeting and a good work was done, for we believe some souls were saved. At the end of this second year at Carthage, 1879, we had received in the two years seventy-three members in the Carthage Church, and there was a good prospect for others to come and unite with us.

Now we notice the next revival in August, 1879, in Newtonia. Brother Bowman, who was pastor there, sent for me to come up and help him hold a protracted meeting at this place; so I went up and preached about two weeks, and we had an excellent revival. They

were in a very cold, backward state, but the Lord revived his work, and the church was much encouraged and good was done, souls were converted, and eleven united with the church, most of them by experience and baptism. One lady who attended the meeting was very much interested and awakened. She requested prayers and sought the salvation of her soul in earnest, and while we were at the afternoon prayer-meeting she staid at home, and in time of prayer-meeting she prayed and sought salvation, and was converted at home. She came to the meeting in the evening and said that the Lord had wonderfully blessed her, and when she told her experience to the church and was received for baptism, she exhorted the people with a feeling heart, and it had a powerful effect. She gave clear evidence of conversion. It seemed to increase the interest in the meeting very much. Elder Bowman's son was converted, and he had the privilege of baptizing him with several others. It was a very successful meeting, the church was much revived and built up, and a good work was done.

Our next revival was at Pierre City, in October, 1879. Elder Bowman, who was pastor, holding a protracted meeting there, sent for me by telegraph to come and help him in a meeting, which was in progress there with some interest. The church had been in a very cold state for some time. He and Brother Wheeler were protracting the meeting; so I

went, and though there had not been a very great interest, some had requested prayers. The first night I was there eleven came forward for prayers, and a great interest was manifest. They all seemed to be in great earnest. One of them was an old man over sixty years old. He had never made a profession. His son had asked the church to pray for him, that he might come to the meeting and be converted. Their prayers were answered in the conversion of the old man, for the next day he found peace in Christ, and was made to rejoice in His pardoning love. He became clearly satisfied of his acceptance with God. Now, his wife was a Cumberland Presbyterian, and their children were Baptists, but they had not heard him express his opinion what he would do, and did not know what he would do about uniting with the church; but we had a talk with him and told him our views and what we believed the Bible taught on the subject of baptism, and he said those were his views of the Bible. He was a very prominent man in the community, and had lived there over forty years. He was known far and near as Judge Williams. So he came right out and told his experience, and was received for baptism, with his daughter and four others. We had a happy meeting. I recollect it was on Sunday, and was my sixtieth birthday. It was a happy day to me. It found me in a glorious revival of religion. The work went on with great power for three weeks;

a great many were converted and united with the church, and were baptized. It was a wonderfully good work, in which God's spirit was manifest in the deep convictions and clear conversions.

I remember a young man who was so deeply awakened and impressed that he prayed out aloud for mercy for some time, and when the meeting closed one night he could hardly give it up and get away from the house; but a friend of his took him and we could hear him pray most all the way to the house, and he prayed a good deal in the night and yet was not blessed till the next day; at the close of the meeting he told me that he felt relieved and happy. He started home and got so happy that he praised the Lord aloud and came some considerable distance to tell us that he was happily converted and that the Lord had so wonderfully blessed him that he must come and tell us about it, and we all got happy. He came out to meeting that night, and instead of mourning and praying and weeping, he was rejoicing and happy. Everybody could see such a wonderful change in him. He came right out and told his experience and was received for baptism. He was a promising young man. Several excellent young men were converted and baptized in that meeting. Most all the community were awakened and interested. They had not had such a revival there for a long time before. Twenty-five united with the church, most all new con-

verts, by experience and baptism. Brother Bowman baptized seventeen on Sunday afternoon. It was as interesting a baptism as I ever saw. They all got along well. It was a large congregation. Some had come fifteen miles especially to see old Brother Williams and others baptized. The meeting closed with a good interest. The church was wonderfully built up and encouraged in their work. A great good was done. They treated me kindly and paid me well for my time. I shall always recollect the meeting and the good people with grateful remembrance for their kindness to me.

My next revival work which I notice was in the protracted meeting held in Barton County, Mo., four miles south of Lamar, the county seat, in what is called the Forest Grove, in the last weeks of November, 1879. I commenced laboring in the meeting on Tuesday night before the third Sunday in November. There were several brethren and sisters of my old friends and acquaintances in Indiana, to whom I used to preach and labor in revival work there. They were anxious for me to help them in a meeting. I went and preached about three weeks, and we had a glorious revival, with twenty-eight additions to the church, mostly by experience and baptism. The circumstances at first were discouraging. The first night it rained so that only five or six were out to the meeting. The church was in a cold state, and things went

on slowly for the first week, but on the second Saturday a young married man, a prominent school teacher, united with the church by experience and for baptism, which gave encouragement to the work, and the revival increased and a general awakening took place. The congregations became large and attentive. A great many were specially interested and came forward for the prayers of the church. They were instructed and prayed for and told to look to and believe in Christ for salvation, and soon a good many were converted.

I recollect an old man, over sixty years old, who had not been in the habit of attending church, and was considered a wicked man. He came to the meeting and became awakened and convicted, and came forward for prayers, and was wonderfully blessed the first time, and was made happy. He went home rejoicing, and the next night he and his wife came out to the meeting, and she became interested, and they both joined the church, and several of their children were soon converted and united with the church there. The revival went on with great power till the close of the meeting.

Elder Grubbs, who was pastor, had the privilege of baptizing several of his own children who were converted and united with the church. So it was an excellent work, and we know a great good was done;

the church was built up and became strong in its influence and favor with the people in the community.

The work is still going on well, for they have baptized several since the meeting closed. I shall always remember them with pleasure and delight for their kind treatment to me, for they paid me well for my time. It was a meeting of great pleasure and delight to be with my old friends whom I had been acquainted and labored together with in Indiana in former years. The next day after I closed this Barton County meeting, I started to Bedford, Taylor County, Iowa, to the celebration of the twenty-fifth anniversary of the Bedford Baptist Church, at Bedford, which I organized twenty-five years before. They wished to have a reunion of the pastors and people and celebration on the first Sunday of December, 1879. They requested me, as I was the first pastor, to preach the celebration sermon. I went with great pleasure, expecting to have a grand meeting, and so we did. I got there on Thursday before the first Sunday in December, 1879; was glad to meet with so many old friends. The first Sunday in December was the day for the celebration; the house was full of interested people and a great many of my old friends with whom I used to labor and work in the cause for seventeen years as pioneers in Southwestern Iowa. Among them was my old mother, in her eighty-third year, with a warm heart for the cause of Christ. She and my father, who has been dead for

several years, were in this pioneer work of this church. It was a great privilege to have her in the congregation.

Elder John Evans, who was present, was with us in this pioneer work, and was successful in doing good in that church and Southwestern Iowa. Elder Golding, an old pioneer worker and preacher, was present with us, and had been pastor of this church, and is still preaching and doing good in the cause in Southwestern Iowa, and Elder Seay, an old pioneer preacher, was present, who had been pastor of this chruch. He and I had preached together for several years in the first settling of this Southwestern Iowa. He is doing a good work for the cause yet. He had felt such an anxiety to meet with us at that meeting, that he walked fourteen miles to get there, and he was wonderfully blessed in the meeting. Mr. Winsor, an elder in the Presbyterian Church, who had worked with us in the general pioneer work at Bedford and vicinity, was present and took an interesting part in these services and did us all good in his warm and interesting speech in favor of the cause. The programme and services of the entire day were highly interesting and successful. First in the morning, at half past nine, the Sabbath-school met, with Brother McCracken, Superintendent, who is an excellent worker in the church and school. We had a fine and interesting Sabbath School to begin with—over one

hundred were present. It is a very good and successful school, doing a noble work for the cause.

I had the privilege of giving a short talk about the origin and beginning of the Sabbath work in that town in former years; had a good time. Then, at eleven o'clock, their noble house of worship was filled to hear the anniversary sermon. I preached from the text, "Praising the Lord and having favor with the people, and the Lord added to the church daily such as should be saved." My subject was the organization of Christ's Church by Christ at Jerusalem; gave a brief history of it up to the organization of it in this country in 1638, at Newport, Rhode Island, by John Clark; then gave a brief history of it up to the organization of the Bedford Church at Bedford, more than twenty-five years ago, its success in Southwestern Iowa and all the world, showing that we had reason to take courage and praise God. There was good attention, and good feeling prevailed. It was a glorious meeting, and we all enjoyed it. At the close we had a grand meeting of old friends; then in the afternoon we had a general experience meeting, and a good many spoke. It was a happy time, and all seemed to be revived and blessed. Elder Seay gave his experience in preaching and pioneer work for over twenty-five years in Southwestern Iowa. It was very appropriate and interesting to all.

Elder John Evans gave us an excellent account of his experience in the cause here at Bedford for over twenty years. It did us all good. He has been a successful worker in this church and community.

Brother Winsor, an elder in the Presbyterian Church, gave us an excellent talk, giving his experience in the work with us for over twenty years; spoke very favorably of the Baptist Church; told about helping us in our work, when we did not know it till then. He is an old friend of mine. His speech did us all good.

Elder Roby, who is the present pastor, and has been for several years, gave his experience in the work here at Bedford. The church has prospered under his preaching.

I gave a short talk, telling some of my experience in the work at Bedford from its beginning. The exercises were interspersed with beautiful singing by the choir and congregation.

The time was too short for these interesting exercises. It was a glorious meeting. We all were blessed and were almost shouting happy. All seemed to be blessed. We had a blessed close with a hearty greeting and hand-shaking. Then, at night, Elder Seay, one of the old veteran preachers who had been pastor there, preached an able and interesting sermon. Then came the closing service, which was deeply affecting and impressive.

Brother Roby, the present pastor, who has been a great success in that church, was leader and manager of the meeting, and followed Brother Seay in a nice speech, presenting, as a donation to me, a nice cake stand, which cost ten dollars, and a jewel casket and camp-kettle connected with it, reminding me of camp life in this new country when I came here, as a token of respect to me as the first pastor and organizer of the church. I made a short address in returning my thanks for their kindness. It was a surprise to me, for I did not know anything about it till it was presented to me on the stand. It was a blessed meeting. I preached to them the next night and closed up this interesting quarter of a century of this noble church. It was one of the most interesting meetings we ever had together. It done us all good; the church and all were greatly blessed and is in a prosperous condition, having over two hundred members and doing a noble work for Christ. So this closed up my last meetings in the last five years ending December, 1879, in which I had preached in twenty revivals and baptized one hundred and fifty-one converts.

CHAPTER IX.

In which I Give an Account of My Preaching and Labors in Revivals for the Period of Five Years Ending Last of December, 1884.

We were still living at Carthage, Mo., the first year of this period, 1880. My first special revival of this year was in the winter or spring of that year at North Fork Church, Jasper County, Missouri. They called me to the pastorate that winter. They had had some very serious troubles that year about the alien baptism question. The church was much divided on the subject, but the vote finally was in my favor, so I went there to preach for them and hold a protracted meeting the first time and commenced with a special object to have a revival. I recollect my first text; it was "Oh, Lord, revive thy work." I never let on that there was any trouble but, preached and prayed for a revival and on the second day, Sunday, an awakening took place, a special interest was manifested, and a promising young man came forward and professed conversion and was received for baptism, and it awakened a good interest, especially among the young people. The congregations were large and the revival interest increased from day to day and the people of God were

specially blessed and sinners were professing conversions most every day, and the work went on till at the close of the meeting, which lasted about two weeks, there were eighteen additions to the church, most all by experience and baptism. It was an excellent work which gave much strength to the cause of Christ and truth in that community. I preached for them about a year and had a pleasant time at all of our meetings.

Now, then, the next account I wish to give is of our meetings at Carthage, Mo. This year 1880, which was the last year we stayed in Missouri, I had been at Carthage as their pastor two years before this, and we had had an excellent success, with about eighty additions to the Carthage Church, which I gave an account of in the preceding chapter in my first edition of this book. Now, this last year was a prosperous one; the interest was gradual and good all the year. This year I wrote the manuscript for the first edition of this book. It was a busy time for me, but I was happy in the work, and we had additions to the Carthage Church in a great many of our meetings; the last two weeks we were there a special revival. Several joined the church. I think I baptized some converts the last Sunday I was there, one of them a blind man of good character, by the name of Fuget. We had a happy time in our meeting there up to the last. Nineteen additions were made to Carthage Church this year, making ninety additions to the different churches that

I preached to this year; sixty-four new converts; twenty-four baptized. We had a pleasant time preaching all these three years that we lived at Carthage; 234 were added to the different churches in this time. They supported, co-operated and treated us very kindly and were very anxious for us to stay and continue to preach for them, but about in August my old Little Blue River Church, Shelby County, Indiana, called us back as pastor, where I had been raised and was licensed and ordained. So we moved back there in October, 1880, and took charge of our old church. We have always felt thankful to the Carthage people for their kindness to us while we lived there.

Now, as I have stated before, in moving back to Indiana, Shelby County, we started the 4th day of October, 1880, from Carthage, Missouri; went by Nebraska to visit my son, Joseph; went from there to Bedford, Iowa, visiting my mother, who was sick near unto death, and died the 10th of November, 1880; we arrived in Shelby County, Indiana, the 26th day of October, 1880; took charge of the Little Blue River Church half of the time; the other half preached at Acton and Brookfield. We had a pleasant time visiting and preaching to my old churches. God gave us some excellent revivals this year. The first was at my old Little Blue River Church. It took place in January, 1881. The meeting commenced under unfavorable circumstances—church cold, sin abounding—but

God gave us a precious revival. It was good to work in such a meeting in my old mother church. The brethren were much revived, and a good many souls were converted and joined the church. Among the converts was Uncle Hyram Cotton, who was an old settler there for more than sixty years, and had never made a profession or joined any church, and so he was now in his seventy-seventh year. He was solicited to attend the meetings, and as soon as he came he become interested, so that he requested the church to pray for him, and in a short time he was wonderfully blessed and felt satisfied that he was converted. He came right out and joined the church, told his experience and was a happy man. I had the privilege of baptizing him, with several others. He was a happy convert, and has been faithful ever since. He is about eighty years old now, and is happy in the Lord. Several young men were converted and baptized in the meeting. It closed with a good interest ; twenty-two additions to the church.

We had some revival interest at Acton this year; five additions to the church. They were revived and encouraged very much. Then I assisted Elder John Reece in an excellent revival at Lewis Creek, Shelby County, Indiana. There were forty additions to the church. Seventeen of them joined when I was present, the others after I left to other appointments. I labored with them the first week of the meeting. The church

had been in a very cold state for a good many years since they had any revival. The pastor and people were very much discouraged, and felt if something was not done at that meeting it would be a sad thing for the church. I recollect I went on Monday morning to preach for them that week and the first day God manifested his power in reviving his work. The people seemed to be ripe for a good time. I think that six or seven professed conversion the first evening of the meeting. It awakened a powerful interest among the people and the revival went on with great power so that during that first week I stayed and preached for them seventeen joined the church. Brother Reece continued the meeting and forty were added to the church before it closed. It gave great strength to the church financially and spiritually, so much so that they paid off their pastor and called him for another year for half of his time and went right to work and built a fine brick meeting house, costing, I think, over three thousand dollars; and have been prospering ever since. Had a good revival last year. Forty-four have joined the different churches where I was present and preached in the meeting this year. I baptized eighteen new converts, the rest of them were baptized by other ministers.

This year, 1882, we were still living and preaching to the old Little Blue River Church, at the same time preaching a part of the time at Acton and Smith-

land Churches. We have been wonderfully blessed in revival work this year. Our first special revival was at Little Blue River Church which was one of the best works that had been there for many years. The protracted meeting was in December and January of that year and it lasted there a few weeks. We had quite an opposition and persecution. It commenced the first day of the meeting by some of our enemies, who had fallen out with us because we had told them immersion alone was baptism. They tried to injure me and the church, but made a perfect failure of it for God gave us a grand victory over the whole of the opposition and demonstrated it by giving us one of the best revivals that had been there for many years, for forty-seven joined the church in the meetings that year at Little Blue River. I recollect it was a very rainy and muddy time most of the meeting. Some thought we ought not to continue it on the account of it, but God did indicate by the special interest most every day for it to go on. I recollect one day in going to the meeting it was raining very hard, some friends suggested it was too bad to continue, but when I got to the church one of the deacons told me that God had wonderfully awakened a family that lived near him last night. The mother, Sister Kemper, was so revived, I think she prayed in the family, and the son and daughter professed conversion and she hoped the husband was awakened. They all had come to the meeting and was there already

in that rainy morning. They were so interested that some of them had come to join the church, so when we went in that family were there and we had a blessed meeting. The mother prayed in the church as she never had before; the son and daughter both joined the church; it gave new life and interest to the meeting so it went on with success, and every body had to acknowledge it to be a glorious revival work and done good in the community so that the brethren at the end of the year gave me an earnest call to stay and preach the next year, so I did.

After the close of the protracted work, I went at the request of the pastor, H. Smith, to labor in a protracted meeting at Columbus, county seat of Bartholomew County. We had some revival interest there; five additions to the church and some special interest at Smithland, four joining the church. We had some special revival interest at Acton. Brother Buchanan carried on the meeting there while I was in my meeting at Little Blue River, with good success, with eighteen additions to the Acton Church.

In the fall of this year, the church of Little Blue River gave us a vacation of six weeks to go on a visit to our children and friends in Iowa and Missouri. We started about the first of November, and we had some special revival interest in the churches that we visited and preached to on our visit—two additions at Bedford, Iowa; two additions at Carthage, Mo., one of

of them our daughter Hattie, whom I baptized, and twenty joined the church at Smithfield. Here we had a special revival interest; baptized eight; preached about two weeks in a protracted meeting here at Smithfield. Elder Martin was pastor. It was one of the best of revivals. A good many were converted and united with the church. Brother Martin baptized a part of the converts and I baptized six young men the last Sunday of the meeting, one of them our son, Thomas A. Smith. So you see we had a glorious visit in many respects, and returned home to Little Blue River all safe and happy over our success and pleasant visit. Ninety-eight persons joined the different churches this year where I was present and preached in the meetings. I baptized forty-nine of the new converts, for which we have reason to praise God and take new encouragement in the good work that we were in.

We are still living in Indiana, on Little Blue River, at the commencement of this year, 1883,—just back from our successful visit and work in the west. We were settled down to earnest work in the Little Blue River Church. We held a protracted meeting there soon after we came back; had a very good meeting, but only two additions. My next protracted effort was at Little Flat Rock Church, Decatur County, Indiana. It had been in a very low state for a long time, and their pastor, Elder P. Jones, requested me to go

up there and hold a protracted meeting. I commenced it about Christmas or New Year. It seemed a hard beginning, but the Lord gave us a blessed revival; one in which quite a number of souls were converted; twelve united with the church, and old difficulties were settled, and the church got into a good working state. I baptized six willing converts, and they called me to preach once a month for a while, which I did with pleasure and, I trust, profit to others. My next revival, I notice, was with the Pisgah Church, Shelby County, Indiana. I went there to assist Elder John Reece in a meeting of days. I preached about two weeks for them; had a good revival work; the people of God were very much blessed and built up; had good speaking meetings; several conversions and joined the church, and were baptized by their pastor; thirteen additions to the church. So I left them in a good working order, and are still prospering and doing good now—a good meeting house and a good membership. My next meeting was at Rossville, Indiana, an old church that I had preached to thirty years ago. We had a good meeting; I enjoyed it well; the church was revived; five additions; five joined the church at my Frankfort meeting.

In the fall of this year, 1883, the East Nodaway Baptist Association in Southwestern Iowa invited me and I accepted a call from this body to come back to Iowa and preach for them as their missionary, so we

moved to Bedford and took charge of the work there the fifteenth of November, 1883. It was a grand success, for about two hundred joined the churches in this associational year where I held meetings and preached. I commenced a protracted meeting immediately after I came, at Bedford, Iowa, my old church that I organized about thirty years before that. Elder Taylor was pastor, a good, judicious man who was, to a great extent, the means, with others, of getting me back to Iowa. We held the meeting about three weeks and had a precious revival. God blessed the effort to the reviving of his people and the conversion of several precious souls. Seventeen were added to the church. Elder Taylor baptized the new converts at the close of the meeting. The church subscribed and paid about one hundred dollars for the mission work of this association this year, so it was regarded as a very successful meeting for the beginning of my work with the churches of this association.

The day after I closed my work here I went to Union Church, eight miles southwest of Bedford, to assist Elder William Golding, who was pastor, in a meeting there. He had been holding it about a week and had a good revival in progress; twelve had been added to the church there. I commenced preaching and assisting in the work and the revival increased for two weeks longer. The whole community for several miles around were awakened and interested. The house

was filled every night with a large congregation and God's convicting and converting power experienced every day to a wonderful extent. From ten to twenty-five would come forward for prayer and instruction every night. Many were soon converted and united with the church ; from three to twelve every day for two weeks. The result was that sixty-two accessions were made to the church—fifty-two new converts by experience and baptism. I had the privilege of baptizing forty new converts. Old settlers say they never saw such a great revival before. The church more than doubled itself. Several heads of families and a great many young men and young ladies were among the converts. They seem to think well of Brother Golding as a successful preacher and worker in the cause. They subscribed and paid over fifty dollars for the mission work of this association. We had reason to praise God for such a glorious revival work. Brother Golding and I, who were raised boys together in Indiana, were converted about the same time and licensed to preach by the same church, were happy together in this old-fashioned spiritual revival, and it seemed to put new life in our souls. This meeting closed the 23d of December, 1883, with good interest, and I went the next day, which was the day before Christmas, and commenced a protracted meeting with the Mt. Zion Church, four and a half miles south of Plattville, Taylor County, Iowa. This church was

almost gone down, so it did not represent itself in the association the last year. Elder Jacob Adams was pastor, and he requested me to go and hold a protracted meeting there. It lasted about three weeks and God gave us a glorious revival here, where it was thought nothing could be done, but nothing is too hard for God to do. The little church was wonderfully blessed and revived and several were converted to Christ. Nineteen additions were made to the church. It seemed to be a deep and powerful work, and the conversions were clear and satisfactory. Several heads of families made a profession and united with the church. Brother John Sharp, my old school teacher in Indiana, when I was a boy of fourteen years of age, was one of the happy converts. He is now in his seventy-second year and never made profession before. It did us all good to hear him tell his experience. It made a good impression and seemed to increase the interest in the meeting very much. His wife and other relatives and friends united with the church. The whole community seemed to be awakened and interested. Large congregations attended through the coldest of the weather. It did good in the community, for it saved the church from going down entirely, we have reason to believe, but it raised it up to a state of prosperity and success. It gave it strength and encouragement to call Rev. Buckner to preach half of his time to them, which he is doing successfully.

He had a good revival last winter with several additions and conversions in the church. They are doing so well that the association is to be held with them this year; so the church is now in a prosperous condition. I baptized nine of the new converts last year, one of them my old school teacher.

My next revival was at Mormontown, immediately after this meeting closed. The church there had been broken up for two years, and there were only a few scattering Baptists in the community, but we began preaching and praying for God to raise the cause up at this place, and He answered the prayer and blessed the effort in the revival of His work, and the conversion of several precious souls. We organized a new church with, I think, about fourteen members, and the meeting continued about three weeks and closed with about forty members in the church. Rev. William Shepard and his wife united with the new church. He had been a successful and able preacher in the United Brethren Church for several years. I baptized him, with several other converts, and he was ordained and was immediately chosen pastor of this church, and did a good work there and other places. He organized two churches this year, and is doing well in the Baptist Church. We received two other preachers into the Baptist Church that year, Brother Buckner and Brother Starks. Brother Buckner is doing well preaching to the Mormontown and Mt. Zion Churches.

I went from Mormontown to New Market. Elder Seay was pastor. He had requested and engaged me to hold a meeting with him in this place. They had been holding a meeting about a week when I went, and had just built a new meeting house. They were anxious for us to have a revival, so we went to preaching and praying for it, and the blessing come with great power. We had the greatest revival that they ever had there; but little special interest was manifested till the last of the second week of the meeting; then the awakening took place, and the church began to be revived and a good many came forward for prayers, deeply penitent; three united with the church; the interest increased powerfully till the third week. Tuesday fourteen had joined the Baptists, twenty or thirty were coming forward for prayers, and conversions were taking place every day. At this time the Methodist brethren came and asked to go into a union meeting with us. We agreed to it, and for ten days it was carried on as a union meeting. It seemed to be wonderfully blessed with conversions and additions to the churches—that is, the Methodist, Cumberland Presbyterian and Baptist Churches. The result was eighty-three additions to these churches—eleven to the Cumberland Presbyterians, twenty-nine to the Methodists and forty-three to the Baptists. The interest was good to the close. Ten joined the Baptists the last night of the meeting. I baptized eleven wil-

ling converts the last day of the meeting; so you see that the meeting was a special success for the Baptists, and also for the other churches. I went immediately to Gravity from there to assist Brother D. T. Smith, who was pastor there, in a protracted meeting of about three weeks. This was one of my old churches that I organized over twenty years ago. We had one of the best of revivals; the church was greatly built up, a great many of the leading citizens were converted and added to the Baptist Church. Two brothers who were over forty years old were converted and baptized. Twenty-four additions were made to the church. I baptized nine of the converts the last day of the meeting; Brother D. T. Smith, the pastor, baptized the others. All felt that a good work was done for the Baptist Church and cause of God in that meeting, for some excellent citizens united with the church that gave quite a strength to it.

This closes up my special revival work for this year, although I had some good meetings through the spring and summer. I held a meeting in March at Carbon Church. Some special revival interest; three united with the church. As I was traveling as missionary that year I preached in eighteen churches and in some destitute places. I had good meetings wherever I went. We had an excellent meeting at the East Nodaway Association this year in Adams County, so I made my report to the association. All

seemed satisfied. About two hundred had joined the churches in special revivals. I baptized seventy-nine new converts. I raised most all my salary on the field but a few dollars which the brethren raised and paid me for my entire time as they had agreed to, which we were thankful to them for.

Now I come to close up my last five years ending the 31st of December, 1884, which makes me the forty years preaching and labors in the ministry since my ordination. My first year of this last period of five years I preached and lived at Carthage, Mo. We then moved back to Indiana and preached and labored three years there, about two hundred joining the churches there, and while there I published and sold the first edition of my book, about twelve hundred copies, which was successfully done. Last year, 1884, I was and now am living in Taylor County, Iowa, near Bedford. Regular in the work of preaching. Labored last year as missionary for the East Nodaway Baptist Association with success. In this last five years period four hundred and fifty-four united with the Baptist Church where I preached and labored and was present. I baptized one hundred and seventy-seven new converts. I had about twenty special revivals in this last five years period making in all that have joined on a profession of conversion in my forty years preaching when I was present, ending the 31st of December, 1884, about two thousand and five hundred

persons, besides I believe a good many were converted in these meetings and joined other churches. My journal that I have kept of every year's work shows that I have baptized fifteen hundred and seventeen persons in this time, preached in about one hundred and sixty revivals this forty years, so I close up this period of five years and also my forty years work, which is recorded in this book, with saying that I hope and pray that it may be read with some interest and prove a blessing to the people of God and may it be the means of leading some souls to Christ and his salvation. To God be all the praise for such blessings on my unworthy efforts.

CHAPTER X.

A Synopsis of the Preceding Pages which Gives a Particular Account of My Preaching and Work in Revivals for Forty Years Ending the Thirty-first Day of December, 1884.

In this history or account I narrate something of my life work up to the above date. I notice the date of my birth, which took place the 19th day of October, 1819, and my early life from childhood, showing that I grew up a wicked young man, without religious training, up to my twenty-second and twenty-third years. The nineteenth day of December, 1841, I professed conversion in a revival held by Elder Joshua Currier, on Little Blue River, Shelby County, Indiana, in the twenty-third year of my age, and joined the Baptist Church, and was baptized by Elder Joshua Currier in a few days after my conversion, and the year after was licensed to preach. Then the year following, that is, on the thirteenth day of July, 1844, was ordained to the work of the Gospel ministry by the Little Blue River Baptist Church, or the council they called for that purpose.

I have divided the work into periods of five years for the forty years from the time of my ordina-

tion, and made a chapter of every five years' account of the revivals that I preached and worked in, giving a narrative account of about one hundred revivals, showing that the first two years after my ordination I went to Franklin College and studied for the ministry, and at the same time taught and preached while pursuing my studies. Then, at the end of those two years, I gave myself wholly to preaching for the thirty-five years, in which I labored and preached in three different States. In Indiana I preached about sixteen years; in Iowa about seventeen years, and in Missouri about two years, in which my journal shows that I have had the pastoral charge of forty-eight churches, eight of them in county seats, and have preached in protracted and other meetings in one hundred and twenty churches, and labored in one hundred and thirty revivals, assisted in the organization of thirty-two churches, worked especially in the building of six new meeting houses and helped to ordain seventeen preachers of the Gospel. About two thousand five hundred converts professed religion and united with the churches where I was preaching, making an average of over fifty new converts every year.

My journal shows that I baptized fifteen hundred and seventeen of these new converts, making an average of those I baptized of a little over thirty-eight new converts every year for thirty-five years. Ten of those I baptized have made Baptist preachers—all of

them successful in the work, some of them more so than others. Two of them, Valentine Knight and Allen Todd, after preaching several years successfully, died in the triumph of the faith of the Gospel. I. N. Clark, whom I baptized while I was pastor at Rossville, Indiana, has been a very successful preacher, evidently has done a great deal of good in the cause of Christ, and is now preaching at the South Street Baptist Church at Indianapolis, Indiana, and is one of the leading preachers of Indiana.

Stephen Clark, his brother, whom I baptized at Rossville, has been preaching for a good many years, and is a very useful man; has done a great deal of good in the cause of Christ. He lives in Clinton or Boone County, Indiana, and was still preaching the Gospel the last I heard of him.

G. W. Bowers, whom I baptized while I was pastor of the Pipe Creek Church, Pennsylvaniaburg, Ripley County, Indiana, has made an able and successful preacher, and has been useful in building up the cause in revival work in several places, and is still preaching and doing good in the cause of Christ.

I baptized one man in Decatur County, Iowa, whom we ordained. I have forgotten his name.

Brother Crawford, whom I baptized when I was pastor of Vernal Church, Clark County, Iowa, became useful in preaching, and had several revivals, and did a

good work, and was still preaching the last I heard of him.

Brother Archer, whom I baptized when I was pastor at Osceola, Clark County, Iowa, made a good preacher of the Gospel. He and Brother Crawford both came to us from the Methodist Church. Brother Archer is now pastor of the Corridon Church, Wayne County, Iowa, and is doing well in the cause. I baptized some others who are licensed preachers, and who are hopeful of making good and useful ministers. In the preceding pages you will find the particular accounts and incidents connected with, and circumstances of, some remarkable conversions and answers to prayers in the special revival work in the different States of Indiana, Iowa and Missouri, which I believe will be interesting and useful to the readers of this book, and hope they may prove so. The means of doing good is in the revival of God's people and leading souls to Christ and his salvation ; and that the people of God may ever continue to seek and pray and preach for the promotion of revival work in the world ; for that was the spirit of Christ's Church in the days of Christ and the Apostles to pray and preach and labor for revivals, and should be our work now, and we hope and believe it will be carried on till the end of time. Our object in giving this narrative of revivals in the preceding pages is that it may encourage and stimulate the church in revival work. I feel my unworthiness of

giving these accounts of interest to the public, knowing my feebleness in the work. Yet I believe that God has been in this work all along, and, feeling impressed that I might do some good in the cause, I undertook the work. I lament that I have had to refer to myself so many times in it. But if I know my heart, it has not been to boast of it, but to present the truths in this revival work in as humble a manner as I knew how, hoping that all imperfections and mistakes may be overlooked and passed, and that this work may do good in the cause of Christ, which is our earnest prayer.

CHAPTER XI.

An Article on and Narrative of the Primitive Revivals of Religion, how it is Obtained and Promoted, as Given by Christ and the Apostles.

Revival means a renewal of life or activity ; so when we speak or write of a revival of religion it means a renewal of spiritual life among Christians, and as is generally understood, the conversion of sinners and additions to the church such as shall be saved, and a new interest in the cause of God. It is clearly manifest in the Old and New Testaments that in all ages there have been times of revival of religion and declensions in the history of God's people. The children of Isreal had such a state of things among them. They were revived when they started out of Egypt, then declined and discouraged at the Red Sea ; then, when God opened and divided the sea so they passed through on dry land, they were revived and sang praises to God. All through the history of the children of Isreal, when they sinned or did wrong they declined ; and when they would confess their sins and pray to God and ask God's servants to pray for them, they would be revived, as in the case when they had sinned and became wicked they

declined in the cause of God. God sent his judgment on them by the serpents, which bit the people, and many of them died. They then confessed their sins and prayed, and asked Moses to pray for them; and Moses prayed for the people, and God sent them deliverance, and the people were saved and revived. It was through the prayers of Daniel that he was saved in the lions' den, and a revival followed; for when the King took Daniel out of the den of lions and found no manner of hurt upon him, the King proclaimed that all should worship the God of Daniel, and they were revived and blessed.

So we have many such cases of the revival of God's cause in the Old Testament times. Now we note something of the revivals that we have an account of in the New Testament; the first under the preaching and labors of John the Baptist; for when he came preaching in the wilderness of Judea, many went out to hear him, and when he preached to the people saying to them to repent, and that they should believe on Him that was to come, that is, Christ, and should bring forth fruits meet for repentance under his preaching, a great revival took place, and we have reason to believe that hundreds were converted under his preaching, and a glorious revival was enjoyed among the people. Then when Christ came and was baptized by John in Jordan, and he began to preach, saying to the people, "Repent, for the Kingdom of

Heaven is at hand," then a new era in revival work begins. He calls the fisherman, and they gladly receive and obey him, and are ready to follow him. Christ ordains the twelve, and sends them out to preach the Gospel. Then the seventy are converted and sent to preach. Then in the prayers and preaching of Christ and the Apostles; the dead were raised by Christ, his cause revived and souls saved.

Pure Christianity was revived, and the people shout praises to Christ, and we have reason to believe that hundreds were converted and followed him. The dead were raised, the blind received their sight and the afflicted were healed. So the work of revival went on with great success till Christ was betrayed into the hands of sinners; then there seemed to be a declension; he was wickedly and unjustly tried before Pilate, sentenced to be and was crucified, died on the cross; then there seemed to be a declension and gloom over his disciples till the third day, when he arose from the grave. Then his people were revived again as he would meet with them and give encouragement and evidences of his resurrection. He met with them several times and gave the great commission to them, "Go into all the world and preach the Gospel to every creature, and he that believeth and is baptized shall be saved, and he that believeth not shall be damned;" and he said, "Lo, I am with you always to the end of the world;" told them to go to

Jerusalem and stay there until they were endowed with power. He promised he would send the Holy Spirit that would guide them and aid them in the great work of preaching the Gospel and reviving his works. He then soon afterwards took them out as far as Bethany, and a cloud received him out of their sight. He ascended up into Heaven to be exalted at the right hand of God to give repentance and forgiveness of sins to all, as we believe, who would believe in him with all their heart and do his will and obey his Gospel.

Now we have a new interest in revival work begun; now the disciples of Christ, after the ascension of Christ, did as the Saviour commanded them—went to Jerusalem and assembled in a room where there were about one hundred and twenty disciples and they all continued in prayer and supplication with the women and Mary the mother of Jesus, and with his brethren in this meeting. After much prayer, it is said, they chose an apostle in the place of Judas, who had betrayed Christ; then while they were engaged in this prayer meeting the day of Pentecost had fully come and they were all, with one accord, in one place, and suddenly there came a sound from Heaven as a rushing, mighty wind, and it filled all the place where they were sitting, and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance; and there were

dwelling at Jerusalem Jews, devout men out of every nation under Heaven, and when this was noised about the multitude came together. Now, Peter, standing up with the eleven, lifted up his voice and preached a powerful Gospel discourse to the multitude, telling them of Christ, the way of life and salvation, and that they had with wicked hands, crucified and slain him on the cross, and that God had raised him up from the dead; and told them that whosoever should call on the name of the Lord should be saved; and God hath made that same Jesus, whom ye have crucified, both Lord and Christ. When they heard this they were pricked in the heart, and said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized;" and with many other words did he testify and exhort, saying, "Save yourselves from this untoward generation." Then they that gladly received his words were baptized, and the same day there were added unto them about three thousand souls, and they continued steadfastly in the Apostles' doctrine and fellowship, and breaking of bread and prayers; and many wonders and signs were done by the Apostles; and they continued daily with one accord in the temple praising God and having favor with the people, and the Lord added daily to the church such as should be saved.

Now, here is one of the first glorious revivals of religion after Christ's ascension. Thousands were converted, baptized and added to Christ's Church at Jerusalem, the mother church of all, and the only church of Christ in the world at that time.

Now, we see from this example how the Apostles, under Christ's direction and power, carried on this revival work at Jerusalem, and Christ designed that in this or a similar way his work should be continued till the end of time. We see from this revival that they had a protracted or continued meeting at Jerusalem. At first it was a prayer-meeting with about one hundred and twenty disciples in a room, and they all continued in prayer, and in this prayer-meeting they were all filled with the Holy Spirit. Then the multitude came together and Peter preached to them, and the other disciples assisted, we believe, as they are spoken of as standing up with Peter. So the multitude were preached to and, we believe, prayed for. It says they all continued in prayer and supplication, and while they were using these means of continuing in the temple daily; that is, protracting the meeting, the spirit of the Lord came upon them with power, and a multitude of sinners were convicted and gave an expression of it, and asked them what they must do. Now, as the apostles were praying and preaching and exhorting they told them what to do. In Peter's discourse he had said to them that whoso-

ever called on the name of the Lord should be saved. Then he told them to repent and be baptized, and they that gladly received his word were baptized and added to the church.

So we see a glorious revival took place at these meetings. A great work was done. Thousands were converted and added to the church such as should be saved. So this continued revival meeting was carried on from day to day. The work went on powerfully through the means used by the disciples and the multitude being gathered together, and praying, preaching, exhorting and praising God, for they were filled with the Holy Spirit, for God was with them as he promised. Now we have an example for all time to come of the first revival in Christ's church immediately after his ascension, and according to his direction; here we have the manner and way they carried it on, and they were blessed with a glorious revival. So we believe we should strictly follow their example in this great work, assemble the people together in continued meetings for prayer, preaching, exhorting and praising God, and call on sinners to repent, and call on the Lord, believing in Christ, and he would be saved, urging them to be baptized, and added to the church, and continue in the Apostle's doctrine in breaking of bread and prayers. I believe wherever these means are used in the right spirit, that He will give us revivals now as He did then.

The next revival we mention immediately after this was at the house of Cornelius. It commenced with prayer, for Cornelius was praying, and the angel of the Lord came to him and told him his prayers and alms had come up before God as a memorial, and for him to send men to Joppa for Peter and he would tell what they ought to do. So he sent immediately and they found Peter praying on the house-top. So when the men got there Peter, while praying, saw a vision in that he was convinced that the Gentiles had salvation provided for them as well as the Jews; so the Spirit of the Lord said unto him: "Behold three men seek thee; arise and get thee down and go with them, doubting nothing, for I have sent them." So he went down immediately and found three men at the gate waiting and inquiring for him, and they told him how Cornelius had sent for him. The next day Peter and certain brethren went with these men and found Cornelius had gathered together his kinsmen and friends, and he said to Peter, after relating the cause of his sending for him and the circumstances that led to it: "Now, we are all present before God to hear all things that are commanded thee of God; so Peter opened his mouth and began to preach to them peace by Jesus Christ, and said, of a truth, God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." He said Christ commanded them

to preach unto the people and testify that to Him gave all the prophets witness that whosoever believeth on Him, through His name, shall receive remission of sins; and while Peter spake these words the Holy Spirit fell on all them which heard the Word, and they heard them speak with tongues and magnify God; and then Peter said: "Can any man forbid water that these should not be baptized who have received the Holy Spirit as well as we?" and he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days. So we suppose they continued some days preaching and laboring to promote the revival work.

So here is an account of another great revival, and we believe many souls were converted to Christ, and it was through the beginning of prayer by Cornelius, and Peter then assembling the people together and preaching Christ unto them, and through this means of prayer and preaching the Holy Spirit fell on the people and they had a great work done. We are here encouraged to make use of the means of assembling of the people together and praying and preaching the word of the Lord and laboring to obtain a revival that comes from God, as we believe they did.

Another account of a precious revival we have of the jailor and his family being converted. Paul and Silas were preaching in that part of the country, and a great work was being done through their ministry.

The wicked people had them arrested and placed in the jail, and the jailor was charged strictly to keep them safely; so he put them in the inner prison. I suppose it did not look much like a revival here now, but Paul and Silas, at midnight, prayed and sang praises to God, and the prisoners heard them; and there was a great earthquake, and the foundations of the prison were shaken, the doors flew open, and their bands were loosened; and the jailor, being alarmed and fearing the prisoners had fled, would have killed himself, but Paul cried with a loud voice, "Do thyself no harm, for we are all here." And the jailor trembling, came and said, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus, and thou shalt be saved, and thy house; and they spake the word of the Lord unto all that were in his house; and the jailor rejoiced, believing in God, with all his house. And he took them the same hour of the night and washed their stripes and was baptized, he and all his, straightway." Here is an account of another revival and a number of souls converted, and it commenced with prayer and the singing of praises to God in the jail, and Paul speaking the word of the Lord unto them, and the jailor and his house were converted through the same or similar means to that of the Pentecostal revival and others we have mentioned in this narrative of revivals. So we are encouraged to pray and sing praises to God, and preach the

word of the Lord to the people, believing that these similar means will bring similar results, that is, the revival of God's work and the salvation of sinners.

Now, we have noticed and narrated some of the special revivals that are recorded in the Bible, and especially in the New Testament, and many more such might be mentioned; however, enough has been noticed to show that God's people have had in all ages these precious works of grace among them, in which thousands of souls have been converted and saved; and they also show the methods and means used by the people of God in these revivals. The course generally pursued was for the people of God to be gathered together to worship God in prayer, singing praises to God, and preaching the Gospel of Christ, and in the use of these means in the Spirit of Christ the revival of God's work and the conversion of sinners would generally take place, and hundreds and thousands were converted and saved, and baptized, and added to the church. So, in all ages, revivals have been experienced in the churches, and have been carried on in all parts of the world. In like manner the churches and people of God in our own modern times have had revivals similar to those Christ and the Apostles had in their time.

I recollect many instances and circumstances that I have mentioned in the preceding pages, where, by prayer first, then praise and preaching the word of

Christ faithfully and earnestly, God has blessed with many precious revivals, and hundreds of souls saved. I have been permitted to witness their profession and addition to the churches where I have been permitted to labor and preach the Gospel, for which we have reason to praise God and take courage and labor on in His service.

CHAPTER XII.

On the Subject of Missions.

In writing on this subject I will call your attention briefly to the origin, history and work of mission in the world. Mission means the act of sending or being sent to propagate the cause of religion. We claim that this mission work originated with Christ. In a special manner after his resurrection, when he gave his commission to the disciples, Christ said unto them: "Go ye into all the world and preach the Gospel to every creature, and he that believeth and is baptized shall be saved and he that believeth not shall be damned." We believed that this is binding on the disciples of Christ in all ages of the world as long as time will last. Now, we see from this that the field is the world, that is, all nations of the earth. Now, when we consider the condition of all mankind without the Gospel, that they are in a lost state, and if they die in that destitute condition of unbelief that they will be lost, that they will be damned as our Saviour says. He says: "As my father has sent me so send I you."

So we see that Christ authorized and originated the missionary work, and insisted that it should be carried on till the end of time. Now, we believe the apostles and disciples of Christ labored and preached under this commission and carried it out in their preaching of the Gospel while they lived. Peter and others were called upon specially and sent to preach the Gospel to the Gentiles, and succeeded in converting many of them to Christ. Paul and Barnabas were set apart especially by the Spirit, and sent to different nations and parts of the world to preach the Gospel to them, and they succeeded well. Paul says he robbed other churches, taking wages of them to do them service, that is, to preach the Gospel to them. We see that the Apostles were evidently missionaries, that is, they were sent of God to go everywhere preaching the Word. They took wages for their services as missionaries and preachers of the Gospel. It is evident from these facts that Christ originated the mission work, and that the Apostles carried it forward in that day and age of the world. The result was that God blessed the work to the conversion and salvation of thousands of the Gentiles, and wherever and whenever they went, as a general thing, souls were saved, revivals took place, the cause of God was wonderfully built up, thousands embraced the Gospel of Christ, and a foundation was laid for the mission work for all time to come. It has been carried on to

some extent since that time; but there was a time in the dark ages of the church in which but little was done, but the cause was maintained in all the centuries of time.

In the eighteenth century modern missions were revived and reorganized in England by Dr. William Carey, Dr. Fuller and others, in about the year 1790. The Baptists then revived and reorganized a missionary society to preach the Gospel to the heathen. William Carey was the chief instigator. They had some years of work before they got the missionary society in working order. They then sent out Dr. Carey, a Baptist minister, and Thomas, as missionaries to India. They started from England June 13, 1793, and went to India and commenced the missionary work to the heathen of that benighted country. Carey succeeded well in translating the Bible and preaching the Gospel to them for about forty years, and did a great work for them. Other missionaries were sent over there, and a wonderful work was done in that country by the English Baptist missions.

We now note that special missions were revived and reorganized in this country only about sixty-five years ago. Adoniram Judson, his wife and Rice were educated by the Congregationalists and sent to India by them from this country as missionaries, and while on the ship they studied the subject of baptism, expecting to meet Dr. Carey there, a Baptist missionary

from England. All of them changed their views on the subject of baptism, and by earnest studying came to the conclusion that immersion alone was baptism, and embraced the Baptist views of the Bible, and when they arrived in India they all joined the Baptist Church and were immersed in Calcutta by Dr. Ward, who was a Baptist missionary from England. They then sent Rice back to this country and established the missionary work here. This was the organization of Baptist missions in this country. It gave new life to the cause of the Baptists. That was about sixty-five or seventy years ago. Since that time we have had almost a continual revival in this country, and in India it has prospered to a wonderful extent. It has inspired new life in the church in this country. We, as a people, have been greatly blessed in the mission work in all lands. Baptists have had the greatest success in missions in India of any others, all others put together. Brother Clough, one of our missionaries, has the largest church in the world in Ongole, among the heathen. The greatest revival work is carried on in this mission of any others in the world. About nine thousand were added to the church by experience and baptism in three months in this Ongole mission about two years ago, and the work is going on well.

About fifty or sixty years ago the Home Mission Society was organized in this country. Its object is

to preach the Gospel to the territories, the destitute and feeble churches in this country, where they are needy and not able to help themselves. It has a church edifice fund, out of which they help to build church houses, and thus aid forward the cause of Christ, and it is doing a noble work in the cause of missions in these United States.

We also have a Baptist Publication Society, which is a missionary body to publish the Bible and all Baptist literature, for the Baptists especially, and for all others. This society sends out colporteurs and missionaries to preach the Gospel and sell and give the Bible and religious books to the people, which is doing a great work in the cause of missions for Christ in this country.

Great success has attended this work in these missionary societies that I have briefly mentioned. Much more might be said in favor of these societies. They have missions established and prospering in Rome and other points in Italy, China, Africa, Germany, and most all nations of the whole world. So it is evident that God is favoring and blessing the great mission cause in the world. While the Baptists have charge and are carrying on the great work of missions, other denominations are doing a good work in the cause of missions in this same field, which is the world.

Now, in connection with this work, we have our State Missionary Societies organized, so that each State has a society called "State Missions." The ob-

ject is to preach the Gospel to the destitute of its own State, and it is doing a great work. We have also in our local associations a Missionary Board, an organization to employ missionaries to travel and preach to the destitute of our own district associations. This, generally called "Domestic Missions," is at home in our own associations and field of labor, which comprises a few counties generally, sometimes called "District Associations," but which co-operate mostly with the foreign missions; home publication societies and State missions are organized so as not to conflict with each other, but to co-operate and furnish the Gospel to every creature in the world.

We all should take special interest in all of these missionary societies and organizations in connection with the church and to its pastors, who are preaching the Gospel to the whole human family, and God will still wonderfully bless the cause of missions everywhere.

Now, it has not been quite one hundred years since Dr. Carey first went to India, and only about sixty-five years since Judson went over there from this country, and thus began the revival of missions in this country and England.

Only see what a great work has been done by the Baptists. The cause of missions has been raised up to a wonderful state of prosperity. Now, about one hundred years ago the Baptists in this country only

had about thirty-five thousand members; now, in that time, through the missionary principles and work under God's direction, we believe the work has been blessed and increased to that extent that we have now two million Missionary Baptists in these United States, and in India and other heathen countries it is supposed that two hundred thousand have been converted and saved. In this country we have been revived to that extent that our denomination has baptized about one hundred thousand every year for several years, which is an average of about two hundred and eighty-one converts every day for the whole year. I speak of this for information and encouragement in our work. The success of the past should stimulate and unite us in this great work. This shows that the Baptists are succeeding powerfully in the missionary work. We should be willing to make sacrifices for Christ's cause and support the mission work, for God has said: "Lo, I am with you to the end of the world."

CHAPTER XIII.

On the Subject of Revivals and How to Obtain Them, and the Blessings of Them to the Church and Communities.

It is certain from the Scriptures and history of the church in all ages of the world, that revivals of religion have been obtained and enjoyed by the people of God. In the days of the patriarchs and prophets and in the apostolic age they were experienced and enjoyed. The question is first, how did they obtain them, and how are we to secure them? They evidently sought for them by confession and prayer, and speaking the word of the Lord to the people, in the Spirit of Christ. Just previous to the day of Pentecost, the Apostles and Christ's people met together for the first time after the ascension of Christ, and prayed for several days, and God revived His work, and they were filled with the Holy Spirit. They began to speak the word of the Lord to the people, and this was the way they obtained a great revival, so much so that the people of God were wonderfully revived and thousands of them were converted to Christ. Now, Christ had just taught this people what to do and how to do it, and in obeying the command of Christ, and

doing just what he told them to do, they obtained a great revival blessing. This example of the Apostles and brethren at Jerusalem teaches us how we are to obtain a revival blessing, by gathering the people together, and praying for and speaking the word of the Lord to the people. By using these means in the Spirit of the Lord, we may obtain a revival blessing; for this has been the way or something similar to this.

The people of God have always, ever since the days of Pentecost, sought and obtained a special blessing from the hand of God, and we believe the people of God should make use of these means always till the end of time with great earnestness and faith in God; then the blessings of salvation will come to the church and people. We notice for this the great blessings of revival work in the world. A genuine revival means a great victory in the cause of God; it means a raising up of the cause of God in the hearts of the people; they are revived and refreshed and made happy. This is a great blessing enjoyed in the hearts of the people when they have gained a victory over the wicked one. They were wonderfully revived and blessed, so in all their travels they often received a revival blessing. So the King and all his subjects were revived when they found that Daniel's prayers were answered, and he was saved from the lion's den. Then the King proclaimed that all of his subjects should serve and worship the God of Daniel. In this

a great blessing came to the people; in this revival the worship of God was restored and they were saved from idolatry. Then in the revival of John the Baptist hundreds were converted and saved, and a great blessing was enjoyed by the people. In the revival on the day of Pentecost the church was wonderfully blessed, and thousands were converted and saved and the people praised God for the blessing and the victory gained in the cause of God. In the revival at the house of Cornelius, where many were converted, they were wonderfully blessed; many were saved.

Now, these revivals in the days of Christ and the Apostles give us examples and lay a foundation for a great blessing to the church in all time to come.

So we see a great blessing has come from the revivals of Luther and Calvin. When they came out in the reformation a great change was wrought and victory for truth, and it resulted in a great blessing to the whole world. We notice a great blessing in the revival of missions in heathen lands, which commenced about one hundred years ago when the English Baptists formed a missionary society to preach the Gospel to India and sent out Dr. Carey and others to preach to the heathen. A little while after that Judson was sent over to India from this country and revivals began to take place, and they have been wonderfully blessed to that people. Previous to this they had no Bible nor church, and were sacrificing

their children to idols. They now have revivals and churches in all that country, and thousands have been converted and saved, and they have received a great blessing. They have had many revivals in that country, and it is said they have in Ongola, India, the largest church in the world. They had, about two years ago, the greatest revival that has ever been known since the day of Pentecost. About nine thousand were baptized and added to the church in three months, and that city and India have received a great blessing resulting from the revival work in that country. Now, they have Christian churches, Bibles and the preaching of the Gospel and prosperity generally; hundreds of thousands have been saved, and the whole country has become civilized, Christianized and blessed. The revival work has been a great blessing to this country; churches have been raised in many cities, towns and country places as the result of revivals of religion in this country; souls have been saved; hundreds of preachers of the Gospel have been converted in these revivals, and called from out of these revivals to preach the Gospel, and have been the means of saving many souls and building up the cause of God in our country and in the world. Communities have been wonderfully blessed wherever the revival work has prevailed. Wicked men and women have been saved through the instrumentality of these revivals and made good and faithful Christians in the

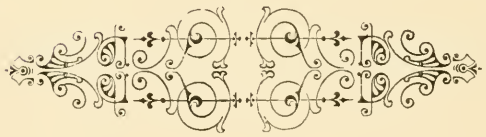
cause of God. I have witnessed and known a great many who have been changed from a state of wickedness to a state of prosperity and success in the cause of religion in these revival meetings.

I well knew a community, with many others of similar circumstances, that was one of the most wicked communities of any other in the state or country. It was so much so that it was called Sodom. Wickedness prevailed to such an extent—swearing, drinking, card-playing, gambling, horse-racing, dancing—almost all kinds were carried on in the country to a fearful extent. It was a large settlement. Several men had killed themselves drinking whisky in this neighborhood. There was a little Baptist Church there, and forty years ago they began to hold protracted meetings, and the Lord wonderfully revived his work, and many souls were converted. A great many wicked men and women embraced religion, a great change was made in the entire community, and a great blessing was enjoyed. Several of the converts made preachers, were useful in the work, and most all reformed and began to live Christains, and they prospered in the world and in religion, and the country is so changed that it is in a prosperous condition and the people are doing well, and they have a church now with about two hundred members. Many of the old citizens who were converted and saved in these revival meetings

lived faithful Christians, and have died in the triumphs of the faith of the Gospel, and we believe, are in heaven. Similar blessings and prosperity have followed revival work in hundreds of places in our land. So we see that revivals have been a great blessing to our whole country, and great good has been done by them. Churches have been organized, houses of worship have been built, Sabbath-schools have been instituted, prayer-meetings have been kept up by the influence of the revival work, and many owe to the revival under God their conversion and salvation ; and thus great blessings have been obtained in this life and salvation in the life to come. Many, we believe, are now in Heaven who were converted and saved through the means of the revival. Then, certainly, great blessings have been obtained by them.

Now, in view of the success which God's people have obtained in the past in laboring to promote revival work, our duty is to pray, labor and preach earnestly to promote revivals and seek the blessings of them ; then when we come to die, we trust we will look back with pleasure and delight to those revival seasons that we have been blessed in, and in which we have seen many souls converted, and in which our spiritual strength has been renewed, and our evidences have been brightened for Heaven and happiness. If we are thus faithful, we will have a victory

over the last enemy—death—and be saved in Heaven, and it will be a great blessing that we will obtain through the means of grace in this great revival work.



CHAPTER XIV.

On God's Call to the Unconverted.

1. We notice who they are and their condition. All who are unbelieving in Christ to the saving of the soul, those who are not born again, who have never for themselves embraced the religion of Christ, and are in a state of unbelief—they are in their sins and far from God by wicked works. There are many in this unconverted state who are engaged in outbreaking wickedness to a fearful state. Everyone can see by their conduct that they are unconverted and unsaved, walking the broad road to destruction. Then there are those who are unconverted, who are, as we term it, good, moral men and good citizens, show great respect for religion, are upright in all their dealings and outward character, and are good-hearted, moral, well-respected citizens; yet they are in their sins, and never have been forgiven nor converted. There are hundreds and thousands, who are in this unconverted state, amidst all the calls and means of grace, light and intelligence, that they have to embrace religion and be converted and saved.

Now, we note briefly the condition of the unconverted in this life, and what the Bible says about their condition in the future life. It is evident that while they are in this unconverted state they are destitute of the blessings of religion, they are under condemnation, and the wrath of God abides upon them; they are condemned already, and are without hope and without God in this world; so they have no real peace in their souls, but a fearful foreboding of the future. A great many may realize it only at times. They are waked up to see and feel their condemned state, but many banish all these reflections from their mind and strive to keep them away so they will not think of it; but they are still in this destitute and condemned state. And in this deplorable condition the unconverted are liable to go further away from God and get into such a wicked state that they will do most any kind of wickedness and rebellion, and often bring themselves into a wonderfully disgraceful condition; for the Bible says, "The way of the transgressor is hard." Many have sadly experienced this when it was too late. This is a fearful and awful condition for any one to be in. Many have felt and experienced the sadness of being unconverted; they have had great remorse and lamentations, and, like Judas, have wept bitterly over their sad and condemned condition.

The Bible teaches us clearly that the unconverted who die in this state lose Heaven; for Christ says:

"Except ye be converted and become as little children ye can not enter the Kingdom of Heaven." That fixes their condition in the future state as being lost—that is, never entering Heaven. Surely that will be awful, indeed, to lose Heaven with all its blessedness. That will be the condition of all who die unconverted. The future condition of the wicked is represented by Christ in the case of the rich man. He tells us that "a certain rich man died and was buried, and in hell he lifted his eyes, being in torment. He speaks of himself being tormented, and he cries for mercy and no mercy could be given him, for there was a gulf fixed, so they could not pass." So we see clearly from this that the man was in his future state, and that he was tormented severely and no hope of his ever being saved from it. In this case Christ evidently describes the future state and condition of the unconverted, and it is an awful, lamentable, wicked, tormented condition forever. God has said that "the wicked shall be turned into hell with all the nations that forget God." Christ says he will, in the day of judgment, say to the wicked: "Depart, ye cursed, into everlasting fire prepared for the devil and his angels; these shall go into everlasting punishment; but the righteous into life eternal." This describes clearly the future destiny and condition of the unconverted—that is, to associate with the devil and his angels and all the wicked with the rich man in torment. Certainly that will be a wretched and miser-

able condition; and then there is no hope of ever being redeemed from that last condition. O, to think of eternity—how long—forever to be condemned and never to be saved from it. This evidently will be the awful and deplorable condition of all the finally unconverted and unsaved, who refuse the calls of God.

We now come to notice how God called the unconverted to be saved from their lost condition. There is no need of any remaining in their unconverted and unsaved state, for God calls everyone to come out of his lost state. We wish to notice the many ways in which God calls the sinner after Christ died on the cross and makes an atonement or provision for the salvation of the whole world, then he calls upon all to accept salvation upon the terms of the Gospel of Christ. Now, God calls on the sinner, by His precious word he comes to him, and teaches him his sinful and wicked condition and informs him by his word—gives him instruction—and says unto him, "Man I call, and my voice is to the sons of men." He says, "Look unto me and be saved; believe on the Lord Jesus and thou shalt be saved." He commands all men everywhere to repent and believe the Gospel. "Come unto me, all ye that are weary and heavy laden, and I will give you rest. The Spirit and the Bride say come, and whosoever will, let him take the water of life freely." He warns every man to flee the wrath to come; so He calls every man by His

word to come to Him and accept salvation ; that is, to repent of sin, ask forgiveness for sin, believing on Christ and be saved.

Then God calls on the sinner by His preachers of the Gospel. He has impressed them to call upon the sinner ; that is, preach the Gospel to every creature, and he that believes and is baptized shall be saved, and he that believeth not shall be damned. Thus God has instituted the preaching of the Gospel in all the world to warn and call upon the people to prepare to meet their God. God's servants going everywhere preaching the Gospel and calling upon the people, for God and for the sake of the unconverted, to turn from sin, to serve God and live religious lives and be prepared for Heaven when they die.

Many Christian men and women are engaged in calling upon the sinner to seek salvation. All the protracted meetings and revivals that God's people are holding in all this land of ours are designed of God to call upon the unconverted to a religious life; and it is evident that God calls on the sinner by his Spirit. The Spirit says come. Christ says he will send the Spirit to reprove the world of sin, of righteousness and judgment ; so that Spirit has, and is doing its work. Paul says, a manifestation of the Spirit is given to every man to profit withal. It is clear that the Spirit calls and enlightens the sinners, reproves and invites, and often times whispers within the heart,

calls on the sinners in many ways, impressing his mind to love God.

God calls on the unconverted to serve Him ; all His works in nature—the sun, moon and stars, and the earth, and all that He has created so nobly—all call on the sinners to love the Creator of all these things. Many of the circumstances in the life of the unconverted call and suggest to him to forsake sin and seek and serve the living God. Then God calls the sinner by his judgment. When Pharaoh would not let the children of Israel go from the land of Egypt, then God called upon him by His judgment by destroying the first born of every family of the Egyptians. Then Pharaoh felt that God was calling on him, and he let them go. So God has called on many of the unconverted by death in their families, and many have felt this call so powerfully that they have obeyed the call of God and sought His salvation. We have heard many experiences of this kind, in which the father, or mother, or brother, or sister, or child has been taken away by the hand of death, calling on the sinner to repent. So in this way God has called many and admonished them of their sins, and they have been faithfully invited. So the sinner is left without an excuse. The call is for now, for now is the accepted time and now is the day of salvation.

We notice, further, what God calls on the unconverted to do ; it is to repent and forsake his sins and

turn to the Lord and believe in Him with all the heart, and love God with all the soul, mind and strength, and take up his cross and follow Christ and obey Him in all his commands and do His will in everything.

We notice further that many have obeyed the calls of God and have been wonderfully blessed and saved; but we lament to know that many who have been called of God in many ways have rejected His calls, and we fear, and believe are lost. Many now, we fear are rejecting his calls every day and are in danger of being lost. We urge all to give heed to the calls of God, and obey all His commands and do His will, and you have the promise and will be saved.

CHAPTER XV.

On Some Sketches of the History of the Baptist Denomination in the United States of America, and the Men and Means They are Using to Carry on their Work.

The first Baptist Church that was organized in this country was constituted in the year 1638, in Newport, Rhode Island. That was about two hundred and forty-three years ago. It is said it was organized by a Baptist preacher from England, or Wales, by the name of John Clark, a noble man and good preacher of the Gospel. He was able, by the help of God, to lay the foundation and commence a glorious work for this country. It was seemingly a small beginning, only probably twelve or fifteen Baptists to begin with. It is said that Roger Williams organized a Baptist Church in Providence, Rhode Island, 1639. Some have claimed that this was the first church in this country, but by a careful examination of their history it is and can be shown that the Newport Church was organized the year before that was, and it can be shown that the Roger Williams Church did not prosper, but failed, and went down as a church finally.

It is evident from the history of the Newport Church that it is and was the first, and the origin of the great Baptist denomination of this country, and that all the Baptist Churches in these United States have originated and come from this little Baptist Church in Newport, Rhode Island, to something of a greater or less extent. So the Baptists look back with pleasure and delight to that little interest that commenced there in 1638. So it is said that John Clark preached for this church as their pastor for several years and a noble work was done, the cause began to build up and prosper and good was being done, and the influence of this church went out into other places and communities, and they organized another church in Swanzy and it was blessed and raised up to a state of prosperity, and other churches were constituted from these churches and influence. Revivals began to take place among them and new converts were added to these churches so that they began to get strength and succeed and extend the preaching of the Gospel and organize churches all over that country. So great progress was made from this little beginning, although they were persecuted and opposed very much by other denominations—so much so that it can be shown by history that the Baptists were persecuted to that extent that the ministers were put in prison and fined for preaching the Gospel as they believed it. So this opposition seemed to hinder their cause for a while

at least, for they were greatly persecuted, even by professed Christians, and they had laws enacted to keep them down and their work, but with all this they continued to prosper and go forward.

It is said that Patrick Henry, an eminent lawyer, went a good many miles and volunteered his services to three Baptist preachers who were indicted for preaching the Gospel. It is also said that he, in their defense, took the indictment in his hand and waived it over the court and said, "Great God, has it come to this, that here are three men indicted for preaching the Gospel of Christ?" Then he went on with his argument and defended these men, and with great difficulty succeeded in clearing them for what they had thought was a great crime. It is said that the greatest crime that they had against them was, that they preached that immersion alone was the water baptism taught in the Bible, and that nothing else was baptism at all. So, on account of the great persecution and opposition that they had, the Baptists progressed slowly for the first hundred and fifty years of their existence in this country. That brings us up to the time of the revolutionary war, a little over one hundred years ago. At that time; that is, at the time of the war referred to, they only had increased from the little organization at Newport, Rhode Island, which was their beginning in the country, to about thirty-five thousand members; but they were well united, and

generally stood firm to their faith of the Gospel. When the Revolutionary War was over and America gained her independence from the Old World, it made it wonderfully favorable for the Baptists in this country, for liberty and freedom were proclaimed and enjoyed to a great extent. They were not persecuted as much as they were before; they had greater rights and privileges. They seemed to take hold of preaching the Gospel with new life and vigor, and the cause of religion seemed to begin to prosper as it never had before; new life and energy was given to the church in all parts of this country that were settled at that time, and prosperity began to be felt and enjoyed in all the religious churches. So this whole country was greatly blessed in the gaining of her independence from England. All churches began to prosper and do well; Baptist churches succeeded well, had revivals of religion, and large additions were made to them. About thirty years after the war there was quite a difficulty and division of sentiment among the Baptists on the subject of missions. Quite a split and division took place, but we believe it has worked for great good for our denomination.

About seventy years ago, when A. Judson, his wife and Rice were sent from this country by the Congregational Church to Burmah as missionaries for them, they changed their views on the subject of baptism, and came to the conclusion that immersion alone was

the baptism taught in the New Testament. When they arrived at Calcutta they were immersed by Dr. Ward, a Baptist missionary there, and joined the Baptists, and Rice came back to this county and informed the Baptists what they had done, and urged the promotion of missionary societies and sent aid to Judson to preach the Gospel to the heathen. Now when this came up, it is said that two-thirds of the Baptists objected to it. Then there was a division took place, but the one-third then said it was right, and they formed missionary societies in a great many churches; but it made a general division in the denomination, but the missionary part of the churches succeeded, and have prospered most powerfully ever since that time. The missionary Baptists formed and organized a foreign missionary society, and raised means, and sent them over there to India to support Judson, and many other missionaries did they send; and God blessed their work to such an extent that that whole country has become civilized and Christianized, and churches are being built, and thousands of souls have been converted and saved through this missionary operation and work. So now, from this beginning with Judson and others, the Baptists have the most flourishing missions in that land of Burmah of any other denomination in the world; and then from that time the Missionary Baptists have prospered and flourished in this country more than they ever did before. It

seemed to give new life and zeal to the denomination. They began to have more revivals at home than before and prosperity and success would attend them in most every place. About forty or fifty years ago the Missionary Baptists began especially to hold protracted meetings in the West at least, and in these continued meetings God most powerfully revived his work, and hundreds of souls were converted. A great many preachers of the Gospel were called out of these converts and made able and successful ministers. So that for the last hundred years and especially for the last seventy years since the institution of missions, as has been stated, the Missionary Baptists have prospered and succeeded in this country to a wonderful extent, equal if not more than any other denomination, in many respects, in having revivals of religion, additions to the church, organizing churches, and building meeting houses and colleges and supporting and sustaining the religious press, having as many or more religious newspapers than any others.

They have established church houses in the large cities, in places of influence, towns and villages, and rural country districts. It is said that there are over fifty Baptist churches in the city of Philadelphia. New York is prominent for Baptist Churches, so is Chicago, St. Louis, New Orleans and all over the Southern cities and country, the Baptists are prominent, and is one of the leading denominations in the

United States, and according to the statistics of the denominations, are the most numerous of any others, and we believe will be the prevailing Christian Church in the world. While we say and believe this, we are not disposed to say any hard things against any other denomination, for we are just stating some facts in the history and progress of our own people, for we believe in the motto, "Malice toward none and charity for all." We believe most all other churches, if not all, are doing good in the world, and where and when they are doing good, we thus bid them God-speed, and do pray for their success in doing good to the children of men. We believe it is right for us to work and labor for the good of the cause of Christ in every place and opportunity that we have.

Now, we return to the history of our own denomination. We claim that our organization in church and associational work is well adapted to the equality of its members; that its freedom and equal liberty to any and all of its members has been, and is, efficient and instrumental in doing a great good in the world. We believe, when we look to its beginning and see how it has progressed and succeded in all ages, and especially in this country from the little church organized, as we have shown, in 1638 at Newport, Rhode Island, at the time of the revolution, when we numbered about thirty-five thousand, that at this time, January, 1881, we number over two millions of Bap-

tists in the United States and about fifteen thousand Baptist preachers, who have been set apart to the work of the Gospel ministry, and are engaged more or less in preaching the Gospel of Christ to the people. We have Sabbath Schools in most all the churches, and a great many of them are doing great good in the cause of Christ. Most all these churches have their regular weekly prayer-meeting, which is one of the great means of doing good in the cause of Christ. The Baptists of the United States have missions established in a great many heathen countries—in China, India and Africa, in Rome, Italy, and Switzerland, Germany, and a great many other countries, and most all are doing a great deal of good. In India they have greater success than in any other place. It is said they have had in the last two years the greatest revival in Ongole that has ever been known since the day of Pentecost. Nine thousand were added to the Baptist Church in three months, and it is said that Brother Clough, the leading missionary of this work, has the largest church in the world.

This Brother Clough was converted, ordained to the work of the ministry, educated and sent from Burlington, Iowa. God has given him apparently the greatest success of any missionary ever sent from this country, and he is still living and preaching with great success, and a great good has been done among the heathen. We notice another remarkable circumstance

that took place about forty years ago in the case of Dr. Sears, a Baptist preacher, going over from this country to Germany, and, if I mistake not, he went over as missionary. He found Onken, who was a preacher of the Pedo-Baptist denomination. He, with five others, had studied the subject of baptism until they were convinced that immersion alone was baptism. It is said they had sent to England for a Baptist preacher to come and baptize them, but he did not come, so Dr. Sears found them in this condition, anxious to have a Baptist minister come and baptize them. It is said that Sears heard their experience and change of views, and he took them to the river, where there was much water, and baptized them, and organized them into a Baptist Church, and God has wonderfully prospered them, so much that Onken has been preaching for over forty years in that country; had a great many revivals, and many churches have been raised up all over that country, and great good has been done in the cause of Christ, for the Baptist church has been prospering for forty years from this little beginning, and the last we hear from Onken, which was not long ago, he was pastor of a Baptist church in Hamburg, Germany, of eight hundred members, and doing well. In this case, as well as many others we have mentioned, God has greatly and signally favored the Baptist denomination above

many others, and has given success to his truth to a wonderful extent.

Now, in our own experience in the ministry for nearly forty years, we have seen a number of instances where the church has been raised up to a great extent, and remarkable and powerful conversions and changes have been experienced in the history of the Church of Christ ; so, when we look over the progress and success of the denomination in this country, we will exclaim that God has done great things for us, whereof we are glad. The Baptist denomination has been foremost in revival work and the conversion of souls to Christ in this country. We have, as a people, baptized nearly one hundred thousand new converts every year for several years. That certainly is a great success and a wonderful increase to the church every year, and we believe that there is in the history of the church and improvement in piety and a holy consecration to God ; that the people are getting to be more devoted to God ; that the lay-members and the ministry are improving in all these respects, which is a good sign of prosperity and a success for the future. Although we have to admit our misgiving, our failures and misconduct in many respects, yet, the history of the denomination shows that grand and glorious work has been done in this country by the Baptist Church of Christ, for which we should be thankful and take courage and press forward in the grand work and

enterprises in all departments of church work that are widely open before us in this glorious country of ours, in which there is so much yet to be done.

We will notice some of the means and instrumentalties that the Baptist denomination have to carry on the great work of the church and the conversion of the people to the religion of Christ and his cause in this country and all the world. We have, as I have already stated, about fifteen thousand Baptist preachers who are preaching the Gospel to the people of this country. A great many of these men are well educated and capable of preaching with great success in any of the large cities of this country, and are doing a noble work. They are earnest, pious and faithful men of God and God is giving them great success in their work of preaching the Gospel. Then there is a class of preachers not so highly educated in schools and colleges, but are sufficiently educated to be workmen that need not be ashamed of their work. They are wholly consecrated to the work of the ministry; they are doing a noble work building up the cause of Christ and being instrumental in revival work and the conversion of souls.

Then we have a class of preachers called evangelists, who make it their special work to travel from one place to another and hold protracted meetings and preach the Gospel to the people, and labor and make special efforts, with God's help, to revive religion and

be instrumental in saving souls and holding up his cause, and God has, we believe, greatly blessed their labors, and thousands of souls have been converted and saved through this evangelistic work. We have such noble evangelists as Elder Knapp, who stands at the head of the list, we believe, of these men of God who did a great work in his time preaching the Gospel as an evangelist, having some of the largest revivals in the largest cities in this land of ours. Thousands have been converted through his instrumentality and the cause of Christ has been greatly advanced through his labors. We also have Elder Earle, who is living now, and has been preaching with great success as an evangelist for about fifty years. We believe that thousands have been converted and saved through his evangelistic work, and the churches in the cities and towns and country places have been built up by his labors and work.

Then we have Elder Graves who is a successful evangelist, and has been the means of a great many revivals, and the instrument in the hand of God in the conversion of many souls, and building up the churches, and a great good has been done in the places where he has labored as an evangelist.

Then we have a great number of missionaries, who are appointed by missionary boards and associations, traveling and preaching with great success in revival work, and building up the cause of Christ and doing

good in the destitute portions of our country. We also have some twelve or fourteen thousand preachers laboring as pastors and doing a grand work for Christ's cause. A great many are good revivalists, and very successful in winning souls to Christ and giving strength and power to the denomination, doing a permanent work for the church, and God is blessing their labors wonderfully. The members of the church are coming up to their work nobly, for a great improvement is being made with them; for many of the lay-members of the churches are doing a good work in taking a more active part in praying, speaking and exhorting and working with the ministers directly for the conversion of souls and building up the cause in general. They are doing more in the support of the ministry, and in all the expenses of the cause, such as paying the pastor and giving to the missionary cause in general, and building churches, and in benevolent objects than ever before, which is a great means of success in the work of the church.

The Sabbath School is being greatly patronized and established in most of our churches, and is an institution in our denomination that is doing a good work in the advancement of the cause of Christ. It calls out and brings into active service a great many of our lay members as superintendents and teachers, who are improving their gifts and talents, and are teaching the Gospel to the children and youth with wonderful suc-

cess, and they are aiding and helping to build up the cause in many places, doing a valuable work for the church; and many of these children and youths are converted and saved by the means and effort of the Sabbath School workers; and thus it has been and will be the means of the conversion of many souls to Christ among the young people, and they will be trained and useful members of the church, and help greatly to build up the cause of Christ.

We have another institution in the church that we believe is the means of advancing the cause of Christ, and doing a great deal of good; that is, the regular weekly prayer meeting. Most all of our churches have their weekly prayer meeting, in which they meet to pray, sing and speak often to one another, and labor to advance the spiritual growth of the church, and invite their friends to seek the salvation of their souls. These prayer meetings are one of the essential things in the church adapted to increase and keep alive the spiritual interest of the members of the church. There they pray for all the objects in the cause of Christ, and for all mankind, and by these means the whole church is benefitted by them; the members are kept alive to the cause to a great extent, and often times sinners are converted in these weekly prayer meetings. Great good is done in the use of these means of the church. It is said that the prayer meeting is the pulse of the

church. When it is a live prayer meeting, it indicates that the church is in a healthy state.

We have other means and instrumentalities to promote the cause of Christ in this country and all lands. One is the religious press. We claim that that is a grand and glorious means of advancing the cause of Christ, and preaching the Gospel to the whole world. We have about fifty religious journals published by the Baptists in this country, that are doing a great deal of good in the cause of God, in publishing sermons and religious articles, and giving accounts of revivals, instructing the churches, publishing notices of meetings, and helping the pastors and missionaries in all our church work. They are a great power and influence for good. It evidently gives sufficiency to the whole work of the church. We would be glad to see every family in the United States taking a religious paper, and supporting the religious press. I believe it would be the means of doing them good. It has been, and will be, the means of the conversion of many souls to Christ, and building up the cause of Christianity in the world.

Another grand means, used by the Baptist Church, and which is instrumental in carrying forward the great cause of Christ, is the educational interest conducted by the Baptists. We have over one hundred colleges, theological schools and academies, supported and conducted by our denomination, which have for

their object the higher education of the young men and women of our people, to train and fit themselves to be preachers of the Gospel and teachers in the high school, to promote the cause of religion in the churches in general. These schools are doing a great good in the world. Many who are taught in these noble schools are fitted for laboring successfully in the cause of God. Many of the preachers of the Gospel and teachers in the schools are lay-members of the church, and Sabbath School teachers have been trained in these noble schools, and have been prepared to be useful and instrumental in doing a noble work in the cause of Christ.

Another means that is being used to build up the cause of Christ and save souls is the grand and glorious organization of the Foreign Mission Society, which was organized about seventy years ago. Its object is to preach the Gospel to heathen lands, and it has done a great work among the heathen. God has wonderfully blessed the society, and many of the heathen have been converted and saved.

Another institution for good is the Home Missionary Society, which was organized about sixty years ago. It has for its object the preaching of the Gospel to the destitute of this country, and it has done a noble work in building up the cause of Christ.

The Baptist Publication Society is doing a great good, promoting the cause of religion, in teaching the

Gospel in this country and distributing the literature of the denomination, and our State and local associations are all at work, and God is blessing the work.

Now, in view of the past, we have reason to praise God for what he has done, and take courage and be faithful to our calling in the work, and God will still prosper and give success till the end of time.

CHAPTER XVI.

On the Subject of Temperance.

We believe and know that the Bible teaches us to be temperate in all things, and that it is full of admonitions for all mankind to be temperate. Now, temperance means a moderate use of all things that are adapted to promote our happiness and well-being in this life and to abstain entirely from all things that would intoxicate and injure us. So we fully believe that intoxicating liquors used at all as a beverage are injurious and should be abstained from. Now, when we look over the history of intemperance in our country, we can see at once the great evils of it in the destruction of human life. Thousands have killed themselves—died drunkards and filled drunkards' graves —and have gone to a drunkard's hell; thousands of women and children have been injured and disgraced and brought to poverty and shame, and thrown out upon the cold charities of the world and suffered hunger and want and become destitute, because their husbands and fathers were intemperate and failed to support their families.

Now, it is certain that the evils of intemperance are great in this country. Most of the crime is caused by the drinking of intoxicating liquors. It is said that

about sixty thousand men die every year, caused by drunkenness. Intemperance is the greatest evil in our land. Every good citizen in this country deplores and laments the evils of intemperance, and desires to see it banished from our country. The great question is, how can it be done, and what shall we do to get rid of the great evil? Much can be done by temperance societies; that is, organizations to promote temperance and put down the evil. We believe that the Washingtonian Society that was organized about forty years ago did a noble work to start the ball of temperance. It was the means of reforming and saving many from a drunkard's grave, though it was opposed and persecuted, and met with a great opposition. I remember well its beginning in the county where I lived in Indiana. It was threatened and denounced by many, yet it did a noble work in causing many to give up the cup, and become sober and temperate men; and many of them proved faithful to the end of their lives.

Then we believe that the organization of the Sons of Temperance did a good work in the cause of temperance, in inducing many young men and old ones to reform, and holding them to abstain from the intoxicating bowl, and made them sober men.

The Good Templars have done a good work, no doubt, in reforming many and helping them to give up intemperance, and reform their lives, and made sober men of them, and we believe all these temperance so-

cieties have done a good work, in saving many a man from a drunkard's life and a drunkard's grave.

We will now speak of the great Murphy movement in this country. We believe the motto of this organization is "Malice toward none and Charity for all," and the spirit of the pledge, "God being my helper that I will abstain from all intoxicating drinks as a beverage, and assist all to abstain from the intoxicating cup." This society, we believe, has done the most good of any other temperance society that has been organized, and is still doing a great work in the cause of temperance in the large cities, towns and country places in our land. The spirit and work of this society are adapted to do good, to reform the drunkard and save him from his intemperance, and has made a great many sober and Christian men, who are faithful in doing good, in carrying forward the temperance movement in this country.

These societies are engaged in moral suasion, and have done great good in this way. We feel that we need most stringent laws in favor of the temperance cause; that intemperance can be put down by law. It is a strong arm, and will help wonderfully, and we are happy that the time is sure to come when the laws of our land will suppress intemperance and put the evil entirely out of the way. Every good citizen should labor and do all that is in his power to banish intemperance from our country.

CHAPTER XVII.

A Tribute to my Wife, Elizabeth J. Smith.

In these reminiscences I must speak favorably of my wife, Elizabeth J. Smith, who has labored and sacrificed with me in this great work of our lives of preaching the Gospel for over forty years. While I have had to be away from home some times six weeks at a time preaching as missionary in different states, in over one hundred protracted meetings and special revivals, that I have given an account of in this book, my wife has had to stay at home and attend to the raising of the family of six children, four boys and two girls. Four of them are now married. The two youngest are yet at home. She has had her trials and lonesome days. Yet she has been faithful to do her part in her home work. She endured it with a great deal of cheerfulness as much so as could be expected, and has generally had good health. So we are now, this, the first of January, 1885, in our forty-fourth year since our marriage, and in the fortieth year of preaching the Gospel. She is now in her sixty-second year, and I am in my sixty-sixth year; both been favored with remarkable good health; the children are all

healthy and we are now healthy, and have as much physical strength as most any others at that age, and hope to live for years yet, to preach the Gospel to our fellow men. So God has favored us wonderfully in this work of life, unworthy as we are, for which we praise him, and thank our brethren and friends for their kindness to us in giving us generally a comfortable support for our labors, and treating us with so much kindness. We now commend this book to our friends for their perusal, as something of a history of our preaching and life work for over forty years, ending December, 1884, hoping and praying that it may be the means of inspiring new zeal and interest in our life work in the cause of religion, and that it may lead souls to Christ and his salvation now, and when we are no more.

CHAPTER XVIII.

A Skeleton or Outline of a Sermon on the Text, Hebrews ii, 3: "How shall we Escape if we Neglect so great Salvation."

1. We notice what is meant by the term salvation. Salvation means to save; then, when it relates to the soul, as this does, it implies that in sin the soul is lost and that is the condition of every soul in its sinful state. It has lost the Spiritual favor with God and is in a condemned state and far from God by wicked works, destitute and wretched, and is liable to be lost forever in eternity. This is the case with all mankind in a state of nature; for all have sinned and come short of the glory of God; all have gone away from God in sin by nature and in practice. And in this lost and sinful state man could not save himself nor save his brother.

2. We notice how Christ has provided salvation for man, and its greatness. There are many considerations of its greatness; it is so because it cost Christ so much to provide it. We generally estimate the greatness of anything by the price we pay for it. If we pay a big price for any literal object, we consider it valuable, because it cost a great deal. Now, if we

estimate the greatness of salvation by the price that Christ paid to provide it, it must be great for it cost him a great price. It cost him to leave heaven and come into this world and become a man of sorrow and acquainted with grief, and to go about in this world suffering hunger and reproach while in his Father's business of providing salvation for lost men; not only did this, but was willing to be betrayed into the hands of wicked men, and taken to the cross of Calvary, and there to be crucified on the cross, and there to suffer and die to provide salvation for man. He bowed his head and gave up the ghost, and said it was finished. His side was pierced with a soldier's spear, and forthwith came blood and water, and thus he paid the debt, that is, died that we might live. So salvation was provided at the great cost of the life and death of Christ.

Now, he was taken from the cross and placed in the new tomb, and on the third day arose again from the grave and led captivity captive and went about among his disciples and showed himself to them, and instructed them and gave them the great commission and told them to "go into all the world and preach the Gospel to every creature, and he that believes and is baptized shall be saved, and he that believeth not shall be damned." After giving this last commission to the disciples he then took them out as far as Bethany and blessed them, and he ascended up into

Heaven. It is said a cloud received him out of their sight. So in this way salvation was completed, and the Saviour says by the Apostle that "Now, if any man sin, we have an advocate with the Father, even Jesus Christ the righteous." So it is evident that Christ has power on earth to forgive sins, and is able to save to the uttermost all that will come to God by him.

We notice further its greatness when we consider its fullness, its great extent; that is, it was provided for all mankind; that it extends its offers, its provisions, to all; none were left out of this provision; every one of the whole human family was provided for; for God says He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall have everlasting life."

Many other passages prove the same thing. Paul says, "He died for all; He is a propitiation for our sins, and not for ours only, but for the sins of the whole world." But while it is offered for all, yet all will not be saved by it, for the Saviour says, "Ye will not come to me that ye might have life." Now, for an illustration, suppose some one should make a literal feast and invite the entire community to come and partake of it. Now, those who would obey the invitation and come to the feast would enjoy its benefits, but those who would not obey the invitation and stay at home would not be benefitted by it, because they

would not obey the invitation and come. Just so salvation is provided for all, and all are invited to come to Christ, and those who obey the invitation and come to Him, penitently believing in Christ, will be saved; but if they refuse to obey the invitation, they will be, like the man who stayed at home and rejected the invitation to the literal feast; they will not be benefitted by it nor saved, because they refused to come to Christ, though it was provided for them just as much as those who did come. So it is great, because all have a chance to be saved, and can be saved if they will obey the Gospel.

It is great because it is adapted to save us from our sins in this life and save us in the life to come. Many who have embraced this salvation have demonstrated it in their lives and characters by showing to the world a Christian character and life by their pious examples. Thus they have given evidence of its greatness by thousands who have embraced it. Then many have given evidences of its greatness in their death; for they have told us in the hour of death that this salvation saves them in death, and have often spoken of its greatness and blessedness when the soul and body were parting. It gives triumph and victory over the last enemy, which is death. So, when we consider all the blessings of salvation in this life and that which is to come, it is the greatest blessing that God ever has given to mankind.

We notice further the great means, instrumentalities, capacities and abilities, God has given to obtain it. He has given us the Bible as a means to teach how to obtain salvation. Then He has given us the ministry of His word to preach the Gospel, to invite us to come to Christ and be saved. He has also given us the church, with all its meetings and members, as aid and help to the sinner to lead him to Christ and His salvation. Then he has sent His Spirit to reprove and invite the sinner to seek salvation. This means and light have been given to the children of men for them to obtain salvation.

In connection with these means of grace he has given the sinner the capacity and ability to use and exercise his mind if he will come to Christ and be saved. and by making an earnest effort, using all the means and ability that God gives him, he can seek salvation, and obtain the blessing.

All are called upon to engage in striving to be saved, and they will be blessed ; many have made the effort and have been saved.

We notice further that many have neglected their soul's salvation; they have listened to the wicked one and have made many unnecessary excuses, and thus they have refused to accept salvation. It is shameful and very unwise that anyone should neglect so great salvation. If they do they will not escape the judgment of God. They will be lost.